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BUTLER'S LIVES OF THE SAINTS

THE LIVES OF THE SAINTS

Originally Compiled by the

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Now Edited, Revised, and Copiously Supplemented by

HERBERT THURSTON, S.J.

VOL. I

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PREFACE

THIS is not a book intended for scholars, though it is hoped that even scholars may sometimes find it useful. Its main object is to provide a short, but readable and trustworthy, account of the principal saints who are either venerated liturgically in the Western Church, or whose names for one reason or another are generally familiar to Catholics of English speech. The work has developed out of a projected new edition of the well-known *Lives of the Saints* by the Rev. Alban Butler, which was originally published in London between 1756 and 1759.* Upon a more careful examination of the text—many times reprinted since the eighteenth century, but always without adequate revision—it soon became apparent that to render this venerable classic acceptable to modern readers very considerable changes were required, affecting both its form and its substance. Of these modifications it is necessary to give some brief account.

To begin with, Alban Butler died in 1773, rather more than 150 years ago. During the interval the Church's Roll of Honour has been enlarged by the addition of many new names. Even if we consider only the period which has elapsed since the death of Pope Pius IX in 1878—*i.e.*, not quite half a century—there have been in that time twenty-five canonisations and fifty-one formal and independent† beatifications, some of them involving large groups of martyrs. But over and above this, we have a constant succession of

* The full title of the first edition, which appeared without the author's name, was " The Lives of the Fathers, Martyrs and Other Principal Saints; compiled from original monuments and other authentick records; illustrated with the remarks of judicious modern criticks and historians." Bishop Ward states that it was issued " nominally in four, really in seven octavo volumes "; Mr. Joseph Gillow, on the other hand, declares that there were five. The fact seems to be that there were only four paginations, but that the more bulky volumes, some of more than 1,000 pages, were divided into two parts by the binders and new title-pages supplied. On Bishop Challoner's advice some part of the notes, notably a long dissertation on the writings of St John Chrysostom, was omitted when the work was first published. These, however, with other supplementary matter, were printed from the author's manuscript in the second edition, which appeared in twelve volumes at Dublin in 1779-1780, after Butler's death.

† Each saint canonised is previously beatified. Only those beatifications are here numbered which have not so far been followed by canonisation.

equivalent beatifications, for the most part attracting little public notice, which take the form of what is called a *confirmatio cultus*. This is a decree sanctioning authoritatively and after due inquiry the veneration alleged to have been paid from time immemorial to this or that servant of God who lived before 1634, when the enactments of Urban VIII regarding the canonisation procedure came into force. Thus what is often called " the Beatification of the English Martyrs " was not, strictly speaking, a beatification at all. There was no solemn ceremony in St Peter's, no papal document taking the form of bull or brief, but simply a *confirmatio cultus*, published in 1886 with the Pope's approval, but emanating from the Congregation of Sacred Rites. Nevertheless, the effect of the decree was equivalent to that of a formal beatification. It justifies, subject to certain restrictions, the public veneration of any of the fifty-four martyrs therein named; it allows Mass to be celebrated in their honour; and it permits the faithful to invoke them individually and collectively as " Blessed." When it is remembered that in this group are included such champions of the faith as Cardinal Fisher, Sir Thomas More, several monks of the London Charterhouse, the Countess of Salisbury (mother of Cardinal Pole), and Father Edmund Campion, S.J., not to speak of many others, secular priests, religious, and laymen, it becomes clear that in virtue of this one decree Butler's lists need to be supplemented by half a dozen new entries, or possibly more. It is difficult to estimate at this stage the total number of additional saints and beati for whom room ought eventually to be found, but seeing that the twelve volumes of the more complete posthumous editions of Butler contain nearly 1,800 biographies in all, some copious, but many of them, of course, very brief, I am inclined to think that if the present revision be carried through on more or less the same lines as this first volume, the total number of notices will amount to at least 3,000.

At the same time, this enlargement of the content of the work is not necessarily a matter for regret. It may fairly be contended that the lives of the saints recently beatified and of relatively modern date by no means fall short of those of the Fathers of old, either in interest or in practical helpfulness. The month of January contains only a small proportion of these later accessions to the Church's calendar, but the notices of such privileged souls as Blessed Joseph M. Tommasi (p. 24), of Blessed Gaspare del Bufalo (p. 45), of Blessed John de Ribera (p. 96), of Blessed Francis de Capillas, O.P. (p. 196), of Blessed Bernard of Corleone, O.M.Cap. (p. 238), of Blessed Thomas of Cori, O.F.M. (p. 239), of St Hyacintha Mariscotti (p. 386), of Blessed Sebastian Valfré (p. 388), of Blessed Paola Gambara Costa (p. 401),

of Blessed Lodovica Albertoni (p. 403), etc., may serve to illustrate the character of much of the new material which has been added in the present revision, and also the great variety of aspects under which the sanctity of the Church has manifested itself during the last few centuries.

More serious, however, than the comparatively simple task of supplying the lacunæ of a book compiled nearly two centuries ago is the difficulty caused by the peculiarities of Butler's style. His nephew, Charles Butler, in a memoir prefixed to an edition of the *Lives* brought out in 1798, seems to have formed an estimate of his uncle's literary gifts which most modern readers will find it difficult to endorse. He says, for example:

"Our Author's style is peculiar to himself; it partakes more of the style of the writers of the last century than of the style of the present age. It possesses great merits, but sometimes is negligent and loose. Mr. Gibbon mentioned it to the editor [*i.e.*, Charles Butler] in warm terms of commendation; and was astonished when he heard how much of Our Author's life had been spent abroad. Speaking of Our Author's *Lives of the Saints*, he calls it a 'work of merit—the sense and learning belong to the author, his prejudices are those of his profession.'* As it is known what prejudice means in Mr. Gibbon's vocabulary, Our Author's relatives accept the character."

It will be noticed that Gibbon's judgement upon the *style* of the *Lives of the Saints* is not recorded in his *Decline and Fall*. We only know it by Charles Butler's report, and it is possible that the nephew was mistaken in attaching serious importance to phrases which may have been spoken merely out of politeness and not without a suspicion of irony. Even when full allowance is made for the peculiarities of eighteenth-century diction, Butler's English impresses the reader nowadays as being almost intolerably verbose, slipshod in construction, and wanting in any sense of rhythm. He is hardly ever content to use one verb or one adjective where he can possibly employ two, and it seems difficult to believe that when he had once written a passage, it ever occurred to him to revise it with a view to making his meaning clearer. As compared with the language of such contemporaries as David Hume, Smollett, Goldsmith, and even Samuel Johnson, I seem to detect a curiously foreign and latinised note in all that Butler published. One gets the impression that while he wrote in English, he often thought in French, and that a good many of the oddities of phraseology which continually jar upon

* See Gibbon's *Decline and Fall of the Roman Empire* (edition 1854), vol. v, p. 358, note 67.

the modern ear are due less to the fact that his diction is archaic than to a certain lack of familiarity with the English idioms of his own time.

I must confess, then, that in the almost hopeless effort to secure some sort of harmony between Butler's *Lives* and the large number of biographies now added to bring the work up to date, I have constantly treated his original text with scant respect. It was impossible to leave unaltered such a description as the following—I quote one example out of hundreds—" melting away with the tenderest emotions of love, he (St Odilo) fell to the ground; the exstatic agitations of his body bearing evidence to that heavenly fire which glowed in his soul "; or, again, a few lines lower down, " he excelled in an eminent spirit of compunction and contemplation. Whilst he was at prayer, trickling tears often watered his cheeks."* Moreover, some considerable economy of space was necessary in order to make room for the additional material. Butler's own treatment of the subjects whom he selects for special honour, is most capricious. In this month of January no less than 65 pages out of 470 (I quote from the library edition of 1812), that is to say more than an eighth part of the whole volume, are devoted to an account of St John Chrysostom and his writings. St John Chrysostom is no doubt a great figure in ecclesiastical history, but for readers of the present day, whose aim is edification rather than erudition, the prominence thus given him seems to be lacking in a sense of due proportion. I have consequently felt it necessary to curtail the biographical details, and the essay on the writings of St Chrysostom is here omitted altogether. With the same object of economising space and excluding general history, I have more or less systematically eliminated the footnotes and the small-type excursuses which are found in the second and subsequent editions. To the survivors of that generation of Catholics for whom Butler's *Lives* served as a universal work of reference, this will, I fear, appear a barbarous mutilation. Undoubtedly in these notes, provided as they were with an excellent index, an immense store of miscellaneous information was to be found, embracing almost every period and every phase of ecclesiastical history. Still, it is to be remembered that in Butler's day no works of reference existed, such as we now possess in the *Catholic Dictionary* and the *Catholic Encyclopædia*, not to speak of the many similar books in other European languages. Butler made excellent use of his authorities, and he undoubtedly went to the best sources then available, but in almost every department of knowledge new and momentous discoveries have been made since the beginning of the nineteenth century, so that almost all the English hagiographer's

* In the life of St Odilo on January 1, vol. i, p. 43, of the edition of 1812.

erudition is now out of date. The only practical course seemed to be to omit the notes, replacing them at the end of each biography by a few references to standard authorities, and adding, where the matter seemed to call for it, a brief discussion of the historical problems involved. I might perhaps refer to the comments on St Genevieve (p. 56), to those on St Agnes (pp. 253-256), to those on St Polycarp (p. 315), or on St Peter Nolasco (pp. 395-396) as illustrating what has been attempted, in lieu of Butler's lengthy footnotes, to bring the matter up to date. In not a few instances it has, for one reason or another, seemed best to set aside not only the notes, but the biography itself, and to rewrite the whole. This has been done, for example, in the case of Blessed Margaret of Hungary (pp. 323-326), and on a larger scale in the life of St Francis of Sales (p. 362). Moreover, a good many additional notices have been inserted—*e.g.*, those dealing with Blessed Angela of Foligno (p. 63), Blessed Odoric of Pordenone (p. 356), etc.—of saints and beati who, so far as regards their date, might have been included by Butler, but whom he has either overlooked or purposely rejected.

One feature very characteristic of the original work it has seemed desirable to retain unaltered except for some slight compression and the occasional modernising of the phraseology. Butler's main purpose in writing was undoubtedly the spiritual profit of his readers, and from the beginning of January to the end of December it is his practice to conclude the first biography of the group belonging to each day with a short exhortation. These exhortations, together with the devotional comments which he provides for such festivals as the Circumcision, the Epiphany, etc., have been scrupulously respected so far, at least, as regards the substance of what is said. In this connection an extract or two from Butler's Preface to the *Lives* will serve to illustrate the ideal which he had before him in compiling his *magnum opus*, and will at the same time furnish a more favourable specimen of his thought and of his style than is commonly met with in the body of the work. He says, for example, very truly:

"The lives of the saints furnish the Christian with a daily spiritual entertainment which is not less agreeable than affecting and instructive. For in sacred biography the advantages of devotion and piety are joined with the most attractive charms of history. The method of forming men to virtue by example is, of all others, the shortest, the most easy, and the best adapted to all circumstances and dispositions. Pride recoils at precepts, but example instructs without usurping the authoritative air of a master; for, by example, a man seems to advise and teach himself. It does its work unperceived, and therefore with less opposition from the passions, which

take not the alarm. Its influence is communicated with pleasure. Nor does virtue here appear barren and dry, as in discourses, but animating and living, arrayed with all her charms, exerting all her powers, and secretly obviating the pretences, and removing the difficulties which self-love never fails to raise. In the lives of the saints we see the most perfect maxims of the gospel reduced to practice, and the most heroic virtue made the object of our senses, clothed as it were with a body, and exhibited to view in its most attractive dress. Here, moreover, we are taught the means by which virtue is obtained, and learn the precipices and snares which we are to shun, and the blinds and by-ways in which many are bewildered and misled in its pursuit. The example of the servants of God points out to us the true path, and leads us as it were by the hand into it, sweetly inviting and encouraging us to walk cheerfully in the steps of those that are gone before us."

Similarly he urges with much force:

" But, to appeal to our own experience—who is not awakened from his spiritual lethargy, and confounded at his own cowardice, when he considers the fervour and courage of the saints ? All our pretences and foolish objections are silenced when we see the most perfect maxims of the gospel demonstrated to be easy by example. When we read how many young noblemen and tender virgins have despised the world, and joyfully embraced the cross and the labours of penance, we feel a growing flame kindled in our own breasts, and are encouraged to suffer afflictions with patience, and cheerfully to undertake suitable practices of penance. Whilst we see many sanctifying themselves in all states, and making the very circumstances of their condition, whether on the throne, in the army, in the state of marriage, or in the deserts, the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us, in every lawful profession, and that we need only sanctify our employments by a perfect spirit, and the fervent exercises of religion, to become saints ourselves, without quitting our state in the world. When we behold others, framed of the same frail mould with ourselves, many in age or other circumstances weaker than ourselves, and struggling with greater difficulties, yet courageously surmounting and trampling upon all the obstacles by which the world endeavoured to obstruct their virtuous choice, we are secretly stung within our breasts, feel the reproaches of our sloth, are roused from our state of insensibility, and are forced to cry out, ' Cannot you do what such and such have done ?' But to wind up this discourse, and draw to a conclusion; whether we consult reason, authority, or experience, we may boldly affirm that, except the sacred writings, no book has

reclaimed so many sinners, or formed so many holy men to perfect virtue, as that of the *Lives of Saints*."

So far as regards the spirit in which his book should be used Butler adds this final instruction:

" If we would read to the spiritual profit of our souls, our motive must be a sincere desire of improving ourselves in divine love, in humility, meekness, and other virtues. Curiosity or vanity shut the door of the heart to the Holy Ghost, and stifle in it all affections of piety. A short and humble petition of the divine light ought to be our preparation; for which we may say with the prophet, ' Open Thou mine eyes, and I will consider the wonderful things of Thy law.' We must make the application of what we read to ourselves, entertain pious affections, and form particular resolutions for the practice of virtue. . . . Though we cannot imitate all the actions of the saints, we can learn from them to practise humility, patience, and other virtues in a manner suiting our circumstances and state of life; and can pray that we may receive a share in the benedictions and glory of the saints. As they who have seen a beautiful flower-garden, gather a nosegay to smell at the whole day, so ought we, in reading, to cut out some flowers by selecting certain pious reflections and sentiments with which we are most affected; and these we should often renew during the day; lest we resemble a man who, having looked at himself in the glass, goeth away, and forgetteth what he had seen of himself."

With regard to the arrangement of the notices of the different saints, it has often proved difficult to adhere to any rigid and uniform principle. For the sake of preserving Butler's little exhortations in their normal position, I have, wherever possible, retained in the first place the saint to whom he gives precedence. Thus St Simeon Stylites still stands first, as in Butler, on January 5, though St Telesphorus is alone named on that day in the Roman breviary and missal. On the other hand, it seemed undesirable to treat of St Cyril of Alexandria on January 28, where Butler, following the older martyrologies, commemorates him, because this Doctor of the Church has now an assigned place in the Roman calendar on February 9. So far as possible, then, my rule has been to adopt in the case of canonised saints the indications of the new (*prima post typicam*) edition of the *Martyrologium Romanum* (1922), and in the case of beati and saints not included in the martyrology, to deal with them, so far as was ascertainable, on the days appointed locally for their liturgical observance. This last rule, however, does not always provide any satisfactory guidance, for the same beato may be commemorated in half a dozen different dioceses on half a dozen different days. But in

the case of those who belong to religious Orders—and these form the majority—a feast-day is usually assigned in the Order itself, and this I have done my best to ascertain and adhere to.

In the succeeding volumes of this collection a more consistent attempt will be made to reduce the number of brief notices of obscure saints to whom no special interest, historical or legendary, otherwise attaches, since there is now no longer the same need for providing information of this rather unsatisfactory kind. Within the last few months, and since the first sheets of this work were in type, two general Dictionaries of Saints have appeared, one in English and the other in French, both of them alphabetically arranged and more than sufficiently comprehensive for the purposes of the ordinary inquirer. Of these the *Biographical Dictionary of Saints*, by Mgr. F. G. Holweck, is the more exhaustive and also the more scholarly, but the *Dictionnaire d'Hagiographie* of Dom Baudot, O.S.B., from its typographical arrangement is perhaps the more serviceable for those who seek information in a hurry. In both alike, however, the reader will find just those few details given which serve to identify certain remote and often legendary bishops and martyrs regarding whom little is now known beside their bare names. There can be no reason for cataloguing these vague indications anew in a work like the present, whose scope is entirely different, and some little space will thereby be saved for biographies of fresher and more real interest. At the same time, it must be recognised that the saints, whether Celtic, Saxon, or Norman, who are connected with the British Isles, have a special claim upon the attention of readers to whom English is as a mother tongue. Without attempting to cope with the tangled by-ways of Celtic hagiography, the present collection will aim at supplying a reasonably full account both of all the early native saints who are liturgically commemorated in England, Scotland, or Ireland, and of the more prominent, at any rate, of those who still live in popular tradition. In this matter Butler himself had already set a good example, but it may be pointed out that, in the case of several Irish saints, either new biographies have been added (see, for example, St Munchin, p. 36, and SS Albert and Erhard, pp. 117-119, etc.), or the notice has been rewritten and enlarged, as in the instance of St Fanchea (pp. 18-19), St Ita (pp. 191-193), and St Aidan (pp. 398-400).

It only remains for me to express my heartfelt thanks to more than one kind friend who has rendered help which has greatly contributed to lighten my editorial labours.

HERBERT THURSTON, S.J.

Feast of St Theresa,
October 15, 1925.

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THE LIVES OF THE SAINTS

JANUARY 1

THE CIRCUMCISION OF OUR LORD

CIRCUMCISION was a sacrament of the Old Law, and the first legal observance required by Almighty God of that people which He had chosen preferably to all the nations of the earth to be the depositary of His revealed truths. These were the descendants of Abraham, upon whom He had enjoined it, under the strictest penalties, several hundred years before the giving of the law to Moses on Mount Sinai; and this on two several accounts: First, as a distinguishing mark between them and the rest of mankind. Secondly, as a seal to a covenant between God and that patriarch: whereby it was stipulated on God's part to bless Abraham and his posterity; whilst on their part it implied a holy engagement to be *His* people, by a strict conformity to His laws. It was therefore a sacrament of initiation in the service of God, and a promise and engagement to believe and act as He had revealed and directed. Circumcision is also looked upon by St Augustine, and others,* as the expedient, in the male posterity of Abraham, for removing the guilt of original sin, which in those who did not belong to the covenant of Abraham, nor fall under this law, was remitted by other means, probably by some external act of faith.

This law of circumcision continued in force till the death of Christ: hence our Saviour being born under the law, it became Him, who came to teach mankind obedience to the laws of God, to fulfil all justice, and to submit to it. Therefore, He was "made under the law"—that is, was circumcised—that He might redeem them that were under the law, by freeing them from the servitude of it: and that those who were in the condition of servants before might be set at liberty, and receive the adoption of sons in baptism, which by Christ's institution succeeded to circumcision. On the day He was circumcised He

* Grounding their opinion on Gen. xvii 14, etc.

received the name of JESUS, the same which had been appointed Him by the angel before He was conceived. The reason of His being called Jesus is mentioned in the gospel: "For He shall save His people from their sins." This He effected by the greatest sufferings and humiliations; having humbled Himself, as St Paul says, not only unto death, but even to the death of the cross; for which cause God hath exalted Him, and hath given Him a name which is above all names; that at the name of JESUS every knee shall bow; agreeably to what Christ says of Himself,* "All power is given unto Me in heaven and in earth."

Christ being not only innocent, but incapable of sin, could stand in no need of circumcision for the remission of sin. He was pleased, however, to subject Himself to this humbling and painful rite of the Mosaic dispensation for several reasons: as, First, to put an end in an honourable manner to a divine, but temporary, institution, by taking it upon His own person. Secondly, to prove the reality of His human body; which, however evident from this and so many other actions and sufferings of His life, was denied by several ancient heretics. Thirdly, to prove Himself not only the son of man, but of that man in particular of whose seed the Messiah was promised to come: thus precluding any future objection that might be raised by the Jews against His divine mission in quality of Messiah, under the pretence of His being an alien; and hereby qualifying Himself for free intercourse with them for their own spiritual advantage: setting us all a pattern of undergoing voluntarily hardships and restraints which, though not necessary on our own account, may be of great use to promote the good of others. Christ not being like other Jewish children, who could not know or fear the pain of circumcision, when they were going to suffer the operation, was perfectly sensible of it beforehand, and with calmness and intrepidity offered Himself willingly to suffer the knife, and shed the first fruits of His sacred blood in this painful manner. Under the smart this divine infant shed tears, but not as other children; for He bewailed chiefly our spiritual miseries, and at the same time presented with joy His blood as the price of our redemption to His Father. Fourthly, by thus humbling Himself under this painful operation, He would give us an early pledge and earnest of His love for us, of His compassion for our miseries, and of His utter detestation of sin. The charity and zeal which glowed in His divine breast, impatient, as it were, of delay, found delight in these first fruits of humiliation and suffering for our sakes, till they could fully satiate their thirst by that superabundance of both, in His passion and death. With infinite zeal for His Father's

* Matt. xxviii 18.

honour, and charity for us sinners, with invincible patience, and the most profound humility, He now offered Himself most cheerfully to His Father to undergo whatever He was pleased to enjoin Him. Fifthly, He teaches us by the example of voluntary obedience to a law that could not oblige Him, to submit with great exactness to laws of divine appointment; and shows how very far we ought to be from sheltering our disobedience under lame excuses and frivolous pretexts. Sixthly, by this ceremony, He humbled Himself to satisfy for our pride, and to teach us the sincere spirit of humility. What greater humiliation can be imagined than for Him who is the eternal Son of God, in all things equal to His Father, to conceal these glorious titles under the appearance of a sinner? What a subject of confusion to us, who, being abominable criminals, are ashamed to pass for what we are, and desire to appear and be esteemed what we are not! Shall we not learn from this example of Christ to love humiliations, especially as we cannot but acknowledge that we deserve every reproach and all manner of contempt from all creatures? Seventhly, by beginning the great work of our salvation in the manner He was one day to finish it; suffering in His own person the punishment of sin, to deliver us from both sin and its punishment, He confounds the impenitence of sinners who will suffer nothing for their own sins; and inculcates the necessity of a spiritual circumcision, whereof the external was but the type and figure, as the apostle puts us in mind.*

It is manifest, beyond all contradiction, from several texts of the Old Testament,† that men under that dispensation ought not to have rested in the external act alone, but should have risen from the letter to the spirit, from the carnal to a spiritual circumcision. These texts, at the same time that they set forth its necessity, describe it as consisting in a readiness and willing disposition to conform to the will of God, and submit to it when known, in every particular. They in consequence require a retrenchment of all inordinate and superfluous desires of the soul, the keeping a strict guard over ourselves, a total abstinence from criminal, and a prudent restraint even in the lawful, gratifications of sense and appetite. If such guarantees of spiritual circumcision were required of those under the Old Law, to qualify them for acceptance with God, can anything less than the same entitle us Christians to claim spiritual kindred with the faithful Abraham, and to share in that redemption which Christ began this day to purchase for us at the expense of His blood? We must cut off whatever inordinate or superfluous desires of riches, honours, or pleasures reign in our hearts, and renounce whatever holds us wedded to our senses or the world. Though this sacrifice required the last

* Rom. ii 20. † Deut. x 16; xxx 6; Jer. iv.

drop of our blood, we ought cheerfully to make it. The example of Christ powerfully excites us not to spare ourselves. A thousand irregular affections reign in our souls, and self-love is master there. This enemy is only to be expelled by compunction, watchfulness over ourselves, perfect obedience, humble submission to correction, voluntary self-denial, and patience under crosses. To these endeavours we must join earnest prayer for the necessary grace to discover and crucify whatever opposes the reign of the pure love of God in our affections. If we are conscious of having taken a contrary course, and are of the unhappy number of the *uncircumcised in heart*, what more proper time to set about a thorough reformation, by cutting off whatever is inconsistent with, or prejudicial to the true Christian spirit, than this very day, the first of the new year; that so it may be a new year to us in the most Christian sense of the word?

Wherefore, after having consecrated its first fruits to God, by our fervent homage of praise and adoration; after having paid Him the just tribute of thanksgiving for all His benefits, and in particular for the mercy by which He vouchsafes us still time to appease His anger, and serve Him; it becomes us to allot some part of this day to tears of compunction for our past offences, and to investigating the source of our spiritual sloth and other irregularities, with a view to the amendment of our lives, and the preventing of relapses. Not content with general purposes, which cost self-love so little, we must lay the axe to the root, and seriously resolve to avoid, to the best of our power, the particular occasions which have betrayed us into sin, embracing at the same time the most effectual means of reformation of life and improvement in virtue. Every year ought to find us more fervent in charity: every day ought our soul to augment in strength and be decked with new flowers of virtue and good works. If the plant ceases to grow, or the fruit to ripen, they inevitably decay, and are in danger of perishing. By a rule far more sacred, the soul which makes not a daily progress in virtue loses ground: a dreadful symptom portending disaster to all the spiritual life.

The more intense, then, ought our fervour to be, as we draw nearer to the end of our course—"so much the more," in St Paul's words, "as you see the day approaching," the day, that is, of retribution to each according to his works. This day is that of our death, which may be much nearer than we are willing to imagine. Perhaps we may not live to the end of this very year: it will be the case with thousands who at the time are as regardless of it as we can be. What security can we have against a surprise, the consequences whereof are infinite and irretrievable, except that of a sincere and speedy conversion, of being upon our guard against temptations, of

dedicating effectually this ensuing year and the remainder of our short lives to God, our last end and only good, and frequently imploring His grace and mercy. It is our blessed Saviour's advice and injunction: "Watch ye therefore; praying at all times, . . . that you may be accounted worthy . . . to stand before the Son of man."*

The Christian's devotion on this day ought to consist, first, in the solemn consecration of the first fruits of the year to our Heavenly Father; and secondly, in honouring the mystery of the Incarnation of the Son of God, particularly His birth and circumcision. The Church invites us on this day to unite our homages with the seraphic transports of devotion with which the glorious Mother of God assisted at these wonderful mysteries which we commemorate, but in which she acted herself so great a part. With what sentiments did Mary bear in her womb, bring forth, and serve her adorable Son, who was also her God? with what love and awe did she fix her eyes upon Him, particularly at His circumcision? Who can express in what manner she was affected when she saw Him subjected to this painful and humbling ceremony? Filled with astonishment, and overwhelmed with ardent love and gratitude, she endeavoured by her acts of adoration and praise to make Him all the amends in her power, and the best return and acknowledgement she was able. In amorous complaints that He had begun, in the excess of His love, to suffer for us in so tender an age, she might say to Him: Truly thou art to me a spouse of blood.† With the sacrifice which Christ here made of Himself to His Father, she joined her own, offering her divine Son, and with and through Him herself to be an eternal victim to His honour and love, with the most ardent desire to suffer all things, even to blood, for the accomplishment of His will. Under her mediation we ought to make Him the tender of our homage, and with and through this holy Redeemer, consecrate ourselves to God without reserve.

HISTORY OF THE FEAST OF THE CIRCUMCISION

Considered liturgically, three, if not four, distinct elements may be recognised in the Festival which the Church keeps on the first day of each year. It is, to begin with, the octave of Christmas, and —possibly as a consequence of this—a special commemoration is made of the Virgin Mother whose pre-eminent share in the mystery could not adequately be recognised on the feast itself. Secondly, our ancient Mass-books and other documents preserve many traces of the observance of the day in a spirit of penance, seemingly, to protest

* Luke xxi 35. † Exod. iv 25.

against and atone for the debaucheries and other excesses customary among pagans at the outset of the New Year. Thirdly, the eighth day after birth was the day when our Infant Saviour was circumcised, an incident pregnant with significance which called for suitable celebration on its own account. Each of these aspects has of late been fully illustrated by the research of such scholars as Abbot Cabrol and Dr. Fr. Bünger, but the data they supply can only be briefly summarised here.

So far as our liturgical evidence goes, the earliest recognition of the feast is to be found in the Lectionary of Victor of Capua (see G. Morin, *Anecdota Maredsolana*, i, pp. 426-428). This, which bears witness to the usage of Southern Italy in the year 546, has an entry *De circumcisione Domini*, and indicates as a reading for that day the passage from St Paul to the Romans (xv 4-14) in which our Lord is spoken of as "Minister of the circumcision for the truth of God to confirm the promises made to the fathers." Only a very little later we find in the 17th canon of the second Provincial Council of Tours (A.D. 567) a statement that from Christmas to the Epiphany each day was treated as a feast except that triduum (apparently from January 1 to January 3) "during which our Fathers, to stamp out the custom of the pagans, imposed a private celebration of litanies on the first of January (*statuerunt privatas in calendis Januarii fieri litanias*), in order that psalmody might be carried on in the churches, and that on the day itself Mass of the Circumcision might be offered to God at the eighth hour" (Mansi, *Concilia*, ix, 796; Maasen, *Conc. Meroving.*, p. 126). Here, besides the reference to the Mass of the Circumcision, all the associations of the word *litanias* were distinctly connected by the usage of the times with penitential practices. Further, in the archetype of the martyrology known as the "Hieronymianum," which dates from about the year 600, the Circumcision is again mentioned, and this is also the case with the majority of the calendars, martyrologia, lectionaries, and other service-books of the seventh and following centuries. Although in the present Roman liturgy no trace remains of the early efforts made to wean Christian converts from taking part in the pagan idolatries and debaucheries which ushered in the New Year, still the so-called "Gelasian" sacramentaries, more or less modified by the uses which prevailed in Gaul, Germany, and Spain, constantly provide a second Mass for this day which is headed "*ad prohibendum ab idolis*"—*i.e.*, against idolatrous practices. In this Mass all the prayers echoed the petition that those who had been brought to the pure worship of the Christian faith might have the courage utterly to turn their backs upon the old, profane and evil ways of paganism. It is to be noted that even

before any special Church celebration can be connected with New Year's day, we find St Augustine, in a sermon preached on that morning, saying to his auditors: " In order that you may follow your Redeemer who ransomed you with His blood, be careful not to let yourselves be merged in the crowd of the Gentiles by copying their principles or their practices. They give Christmas boxes (*strenas, étrennes*), do you give alms. They are all captivated by the carols of debauchery, see that you are entranced by the music of the Scriptures. They run to the theatres, do you hasten to the churches. They only yield themselves up to intemperance, it is your part to fast and be abstemious. If you cannot fast to-day, at least dine soberly. If you shall do this, you have sung to some purpose the words ' Save us, O Lord our God, and gather us apart from the Gentiles.' "*

It is certain, then, that a wish to rescue the weaker members of the Christian community from the contamination of the New Year celebrations played a great part in the institution of a Church festival on that day. St Augustine's words themselves suggest that he realised how hopeless it was to impose a general fast upon an occasion which was a holiday for all the world beside. Ordinary human nature would have rebelled if too much had been exacted of it. All that could be done in practice was to carry out the principles enunciated by such wise pastors as St Gregory Thaumaturgus,† and St Gregory the Great,‡ that when pagan observances were ineradicably fixed in the customs of a people, the evil must be neutralised by establishing a Christian celebration in place of the heathen one. On the whole it would seem that outside Rome—in Gaul, Germany, Spain, and even at Milan and in the south of Italy—an effort was made to exalt the mystery of the Circumcision in the hope that it might fill the popular mind and win the revellers from their pagan superstitions. In Rome itself, however, there is no trace of any reference to the Circumcision until a relatively late period. What our actual missal preserves for us, even down to the present day, is a liturgy which, while echoing, as the octave naturally would, the sentiments proper to the Nativity, turns in a very marked way to the Mother of God and implores her to lend us the powerful aid of her prayers. The Collect for the Feast of the Circumcision runs as follows: " O God, who by the fruitful virginity of Blessed Mary, hast bestowed on mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us, by

* St Augustine, Sermon 198; Migne, *P.L.*, xxxviii, 1025.
† See Migne, *P.G.*, xlvi, 954.
‡ Haddan and Stubbs, *Concilia*, iii, 37.

whom we have been found worthy to receive the Author of Life, our Lord Jesus Christ," etc.

How comes it that our Lady is thus appealed to on the first day of the year? This may, as mentioned above, be simply the result of her intimate connection with the mystery of the Incarnation, but an interesting suggestion has been made by Dom D. Bünner, who, while noting that in many early manuscripts of the Roman *Antiphonale Missarum* (or " Gradual ") the title prefixed to the feast is simply *Natale Sanctae Mariae—i.e.*, the Birthday (festival) of St Mary —points out that in some others the heading used is " The Octave of our Lord at St Mary's " (*Octava Domini ad Sanctam Mariam*). This the writer conjectures to have been the more primitive form, and he explains it by the supposition that the octave was solemnly kept at the very ancient basilica of Sancta Maria Antiqua, which, as modern excavations have revealed, was in the Forum, close to the Temple of Vesta. This was an important quarter of the city, in which Byzantine influence, after the government of the empire had been removed to Constantinople, especially held sway. It is possible that this church, so conspicuously Greek in its ornamentation, was dedicated to commemorate the overthrow of paganism, an event which legend connected with the Pope St Silvester, who is stated to have baptised Constantine. In the legend St Silvester is said to have conquered the terrible dragon of the Forum which was fed by the Vestal Virgins, and it is not difficult to recognise herein an allegory of the great blow dealt to paganism by the triumph of the cross at the epoch of Constantine's conversion. If the church was intended to serve the purpose of such a memorial, its dedication might well have been connected with, or even have taken place upon, January 1. What rather favours the view that the liturgy for this day was no more than the service for the octave, as solemnised in the earliest Roman church of the Blessed Virgin under Greek patronage, is the fact that the antiphons of the Office exhibit, it is alleged, many traces of Greek influence. Further, the excavations have proved that St Silvester was conspicuously honoured in this basilica of Sancta Maria Antiqua,* while a certain significance may also attach to the fact that the festival of St Silvester was kept from the earliest times on December 31, the vigil of the Circumcision. The point, however, is of no great consequence. Whether or not a feast of special solemnity was observed on January 1 in this ancient Roman church to serve as an antidote to pagan licence, it is unfortunately certain that the expedient was only partially successful, and that the riotous excesses of the season

* See the splendid monograph of W. de Grüneisen, *Sainte Marie Antique*, pp. 94 and 493.

still survived in the "Feast of Fools" and other abuses, against which the better sort of ecclesiastics protested throughout the Middle Ages, but often protested in vain.

See Abbot Cabrol, *Les Origines Liturgiques* (1906), pp. 203-210; also in the *Revue du Clergé français*, January, 1906, pp. 262 *seq.*, and in the *Dictionnaire d'Archéologie*, s.v. "Circoncision"; Fr. Bünger, *Geschichte der Neujahrsfeier in der Kirche* (1909); Dom. D. Bünner, "La Fête ancienne de la Circoncision," in *La Vie et les Arts Liturgiques*, January, 1924.

ST CONCORDIUS, MART.
c. A.D. 178

A holy subdeacon, who in the reign of Marcus Aurelius was apprehended in the desert, and brought before Torquatus, governor of Umbria, then residing at Spoleto, about the year 178. The martyr, paying no regard to his promises or threats, in the first interrogatory was beaten with clubs, and in the second was stretched on the rack, but in the height of his torments he cheerfully sang, "Glory be to thee, Lord Jesus!" Three days after, two soldiers were sent by Torquatus to behead him in the dungeon, unless he would offer sacrifice to an idol, which a priest who accompanied them carried with him for this purpose. The saint showed his indignation by spitting upon the idol, upon which one of the soldiers struck off his head. In the Roman Martyrology his name occurs on the 1st, in some others on the 2nd of January.

See his Acts in the *Acta Sanctorum*, January 1; and Tillemont, t. 2, p. 439.

ST ALMACHIUS, OR TELEMACHUS, MART.
c. A.D. 400

All that we know of this interesting Martyr is derived from two brief notices, the one contained in the Ecclesiastical History of Theodoret (Bk. v, c. 26), the other in the ancient Martyrologium, commonly called the Hieronymianum. In the first we read that the Emperor Honorius abolished the gladiatorial combats of the arena in consequence of the following incident: "An ascetic named Telemachus had come from the East to Rome animated with a holy purpose. Whilst the abominable games were in progress he entered the stadium and, going down into the arena, attempted to separate the combatants. The spectators of this cruel pastime were infuriated, and at the instigation of Satan, who delights in blood, they stoned to death the messenger of peace. On hearing what had happened

the excellent Emperor had him enrolled in the glorious company of martyrs, and put an end to these criminal sports."

In the Martyrologium, the notice, preserved to the present day, reads: "Jan. 1st. . . . the feast of Almachius, who, when he said 'To-day is the Octave of the Lord, cease from the superstitions of idols and from polluted sacrifices,' was slain by gladiators at the command of Alypius, prefect of the city." As against Dom G. Morin, who is inclined to regard this alleged martyrdom as only an echo of the fantastic legend of the dragon of the Roman Forum, Père Delehaye, the Bollandist, believes the incident to be historical, and, in spite of certain difficulties, considers that the Martyr's name was really Almachius, and that he perished about A.D. 400.

See *Analecta Bollandiana*, vol. xxxiii (1914), 421-428. *Cf.* Morin, in *Revue Bénédictine*, xxxi (1914), 321-326.

ST EUGENDUS, IN FRENCH OYEND, AB.

c. A.D. 510

After the death of the two brothers, St Romanus and St Lupicinus, the holy founders of the abbey of Condate, under whose discipline he had been educated from the age of seven, Eugendus became coadjutor to Minausius, their immediate successor, and soon after, upon his demise, abbot of that famous monastery. His life was most austere, his dress being of sackcloth, and the same in summer as in winter. He took only one small refection in the day, which was usually after sunset. He inured himself to cold and all mortifications; and he was so dead to himself as to seem incapable of betraying the least emotion of anger. His countenance was always cheerful; yet he never laughed. By meekness he overcame all injuries, was well skilled in Greek and Latin, and in the Holy Scriptures, and a great promoter of the sacred studies in his monastery. No importunities could prevail upon him to consent to be ordained priest. In the lives of the first abbots of Condate it is mentioned that the monastery which was built by St Romanus, of timber, being consumed by fire, St Eugendus rebuilt it of stone; and also that he erected a handsome church in honour of SS Peter, Paul and Andrew, enriched with precious relics. His prayer was almost continual, and his devotion so tender, that the hearing of a pious word was sufficient visibly to inflame his soul, and to throw him sometimes into an ecstasy even in public and when at table. His ardent sighs to be united with his God were most vehement during his last illness. Having called the priest among his brethren to whom he had committed the office of anointing the sick, he caused him to anoint his breast according to

the custom then prevalent, and he breathed forth his happy soul five days after, about the year 510, and of his age sixty-one.* The great abbey of Condate, in Franche-comté, seven leagues from Geneva, on Mount Jura, or Mont-jou, received from this saint the name of St Oyend, till in the thirteenth century it exchanged it for that of St Claude; who, having resigned the bishopric of Besançon, which see he had governed seven years in great sanctity, lived fifty-five years abbot of this house, a perfect copy of the virtues of St Oyend, and died in 581. St Claude is honoured on June 6.

See the life of St Eugendus by a contemporary and disciple of his, which has been critically edited in modern times by Bruno Krusch in the *M.G.H. Scriptores Rerum Meroving.*, iii, 154-166. Krusch, in his Introduction and in a paper on "La Falsification des Vies des Saints burgondes" (in *Mélanges Julien Havet*, pp. 39-56), pronounces this life to be a forgery of much later date; but Mgr. L. Duchesne, in *Mélanges d'Archéologie et d'Histoire* (1898), xviii, pp. 3-16, has successfully vindicated its authenticity and trustworthiness. Cf. *Analecta Bollandiana* (1898), xvii, 367-368.

ST FULGENTIUS, Bp. and Conf.
A.D. 533

Fabius Claudius Gordianus Fulgentius was the descendant of a noble senatorian family of Carthage, much decayed in its splendour by the invasion of the Vandals. His father Claudius, being unjustly deprived of his house in Carthage, which was made over to the Arian priests, settled on an estate belonging to him at Telepte, the capital city of the province of Byzacena. Our saint was born in 468, about thirty years after the barbarians had dismembered Africa from the Roman empire. He was educated in sentiments of piety with his younger brother, under the care of his mother Mariana, who was left a young widow. Being by her particular direction taught Greek very young, he spoke it with as proper and exact an accent as if it had been his native language. He also applied himself to Latin; yet he knew how to mingle business with study, for he took upon himself the administration of the family concerns in order to ease his mother of the burden. His prudence in all the affairs he transacted, his virtuous conduct, his mild carriage to all, and more especially his

* The rich abbey of St Claude gave rise to a considerable town built about it, which was made an episcopal see by Pope Benedict XIV in 1748, who, secularising the monastery, converted it into a cathedral. The canons, to gain admittance, were required to give proof of their nobility for sixteen degrees, eight paternal and as many maternal. St Romanus was buried at Beaume, St Lupicinus at Leuconne, and St Oyend at Condate; whence this last place for several centuries bore his name.

deference for his mother, without whose approbation he never acted, caused him to be respected wherever his name was known. He was chosen procurator—that is, lieutenant-governor, and general receiver of the taxes of Byzacena. But it was not long before he grew disgusted with the world; and being justly alarmed at its dangers, he armed himself against them by pious reading, assiduous prayer, and very severe fasts. His visits to monasteries were frequent; and happening, among other books of spiritual entertainment, to read a sermon of St Augustine on the thirty-sixth psalm, in which that saint treats of the world and the short duration of human life, he felt within him strong desires of embracing the monastic state.

Huneric, the Arian king, had driven most of the orthodox bishops from their sees. One of these, named Faustus, had erected a monastery in Byzacena. It was to him that the young nobleman addressed himself for admittance; but Faustus, taking exception to the weakness of his constitution, discouraged his desires with words of some harshness: "Go," said he, "and first learn to live in the world abstracted from its pleasures. Who can well suppose that you, on a sudden relinquishing a life of softness and ease, can put up with our coarse diet and clothing, and can inure yourself to our watchings and fastings?" The saint, with downcast eyes, modestly replied: "He who hath inspired me with the will to serve Him can also furnish me with courage and strength." This humble, yet resolute answer induced Faustus to admit him on trial. The saint was then in the twenty-second year of his age. The news of so unthought of an event both surprised and edified the whole country; many even imitated the example of the governor. But Mariana, his mother, in transports of grief, ran to the monastery, crying out at the gates: "Faustus! restore to me my son; to the people their governor; the Church always protects widows; why, then, rob you me, a desolate widow, of my son?" She persisted several days in the same tears and cries. Nothing that Faustus could urge was sufficient to calm her or prevail with her to depart without her son. This was certainly as great a trial of Fulgentius's resolution as it could well be put to; but the love of God, having the ascendant in his breast, gave him a complete victory over all the suggestions of nature; Faustus approved his vocation, and accordingly recommended him to the brethren. The saint, having now obtained all he wished for in this world, made over his estate to his mother, to be discretionally disposed of by her in favour of his brother, as soon as he should have arrived at a proper age. He totally abstained from oil and everything savoury; from wine also, drinking only water. His mortifications brought on a dangerous illness; yet after recovery he

abated nothing in them. The persecution breaking out anew, Faustus was obliged to withdraw; and our saint, with his consent, repaired to a neighbouring monastery, of which Felix, the abbot, would fain resign to him the government. Fulgentius was much startled at the proposal, but at length was prevailed upon to consent that they should jointly execute the functions of superior. It was admirable to observe with what harmony these two holy abbots for six years governed the house. No contradiction ever took place between them; each always contended to comply with the will of his colleague. Felix undertook the management of the temporal concerns; Fulgentius's province was to preach and instruct.

In the year 499, the country being ravaged by an irruption of the Numidians, the two abbots were compelled to fly to Sicca Veneria, a city of the proconsular province of Africa. Here it was that an Arian priest ordered them to be arrested and scourged on account of their preaching the consubstantiality of the Son of God. Felix, seeing the executioners seize first on Fulgentius, cried out, " Spare that poor brother of mine, whose delicate constitution cannot bear torments; let them rather be my portion, who am strong of body." They accordingly, at the instigation of this wicked priest, fell on Felix first, and the old man endured their stripes with unflinching resolution. When it was Fulgentius's turn to experience the same rigorous treatment, he bore the lashes patiently enough; but feeling the pain excessive, that he might gain a little respite and recruit his strength, he requested his judge to give ear to something he had to impart to him. The executioners thereupon being commanded to desist, he began to discourse pleasantly of his travels. The cruel fanatic had expected an offer to surrender on terms, but finding himself disappointed, in the utmost rage he ordered the torments to be redoubled. At length, having glutted his barbarity, the confessors were dismissed, their clothes rent, their bodies inhumanly torn, and their beards and hair plucked out. The very Arians were ashamed of such cruelty, and their bishop offered to punish the priest if Fulgentius would but undertake his prosecution. His answer was, that a Christian is never allowed to seek revenge; and that for their part it was incumbent on them not to lose the blessing accruing from the forgiveness of injuries. The two abbots, to avoid further outrage, travelled to Ididi, on the confines of Mauritania. Here Fulgentius went aboard a ship bound for Alexandria, wishing, in pursuit of edification, to visit the deserts of Egypt, renowned for the sanctity of the solitaries who dwelt there. But the vessel touching at Sicily, St Eulalius, abbot at Syracuse, diverted him from his intended voyage by assuring him that " a perfidious dissension had severed

that country from the communion of Peter,"* meaning that Egypt was full of heretics, with whom those who dwelt there were obliged either to join in communion, or be deprived of the sacraments. The liberality and hospitality of Fulgentius to the poor, out of the small pittance he received for his sustenance, made Eulalius ashamed of his own remissness, and eager to imitate so laudable an example.

Our saint, having laid aside the thought of visiting Alexandria, embarked for Rome, to offer up his prayers at the tombs of the apostles. One day, passing through a square called Palma Aurea, he saw Theodoric, the king of Italy, enthroned in state, surrounded by the senate and his court and all the grandees of the city. "Ah!" said Fulgentius, "how beautiful must the heavenly Jerusalem be, if earthly Rome be so glorious! What glory will God bestow on the saints in heaven, since here in this perishable life he clothes with such splendour the lovers of vanity!" This happened towards the latter part of the year 500, when that king made his first entry into Rome. Fulgentius returned home shortly after, and was received with incredible joy. He built a spacious monastery in Byzacena, but retired himself to a cell beside the seashore. Here his time was employed in piety, literary pursuits, and the manual labour of making mats of palm-tree leaves. Faustus, his bishop, obliged him to resume the government of his monastery; and many places at the same time sought him for their bishop. King Thrasimund having prohibited by edict the ordination of orthodox bishops, several sees by this means had long been vacant. The orthodox prelates took steps to remedy the evil, but the king, receiving intelligence of the matter, caused Victor, the primate of Carthage, to be apprehended. All this time our saint lay concealed, though sought after eagerly by many citizens for their bishop. Thinking the danger over, he appeared again; but Ruspe, now a little town called Alfaques, in the district of Tunis, had been left without a pastor, and by the consent of the primate, whilst still detained in custody, Fulgentius was forcibly taken out of his cell and consecrated bishop in 508.

His new dignity made no alteration in his manners. He never wore the *orarium*, a kind of stole then used by bishops, nor other clothes than his usual coarse garb, which was the same in winter and summer. He went sometimes barefoot; he never undressed to take rest, and always rose for prayer before the midnight office. His diet chiefly consisted of pulse and herbs, with which he contented himself, without consulting his palate; but in more advanced years, finding his sight impaired by such a regimen, he admitted the use of a little oil. It was only when ill that he suffered a drop or two of wine to

* *A communione Petri perfida dissentio separavit*, Vit. S. Fulg., c. 12.

be mingled with the water which he drank; and he never could be prevailed upon to use the least quantity of flesh-meat, from the time of his monastic profession till his death. His modesty, meekness, and humility gained him the affections of all, even of an ambitious deacon Felix, who had opposed his election, and whom the saint received and treated with cordial charity. His great love of retirement induced him to build a monastery near his own house at Ruspe, which he designed to put under the direction of his ancient friend Felix; but before the building could be completed, orders were issued from king Thrasimund for his banishment to Sardinia, with others, to the number of sixty orthodox bishops. Fulgentius, though the youngest of the venerable band who were transported from Carthage to Sardinia, was, notwithstanding, their sole oracle in all doubts, and their tongue and pen upon all occasions. What spread a brighter lustre on these gifts was the modesty with which he always expressed himself. He never preferred his counsel to that of another, his opinion he never intruded. Pope Symmachus, out of his fatherly charity, sent every year provisions in money and clothes to these champions of Christ. A letter of this pope to them is still extant, in which he encourages and comforts them; and it was at the same time that he sent them certain relics of SS Nazarius and Romanus, "that the example and *patronage*,"* as he expresses it, "of those generous soldiers of Christ might animate the confessors to fight valiantly the battles of the Lord." St Fulgentius, with some companions, converted his house at Cagliari into a monastery, which immediately became the resort of all in affliction and of all who sought counsel. In this retirement the saint composed many learned treatises for the instruction of the faithful in Africa. King Thrasimund, hearing that he was their principal support and advocate, was desirous of seeing him; and having accordingly sent for him, appointed him lodgings in Carthage. The king then drew up a set of objections, to which he required his immediate answer; the saint without hesitation complied with the demand; and this is supposed to be his book, entitled, *An Answer to Ten Objections*. The king admired his humility and learning, and the orthodox triumphed in the advantage their cause gained by this rejoinder. To prevent the same effect a second time, the king, when he sent him new objections, ordered them to be only read to him. Fulgentius refused to give an answer in writing unless he was allowed to take a copy of them. He addressed, however, to the king an ample and modest confutation of Arianism, which we have under the title of his *Three Books to King Thrasimund*. The prince was pleased with the work, and granted him

* Patrocinia.

permission to reside at Carthage, till, upon repeated complaints from the Arian bishops of the success of his preaching, which threatened, they said, the total extinction of their sect in Carthage, he was sent back to Sardinia in 520. Being ready to go aboard the ship, he said to a Catholic whom he saw weeping, "Grieve not; I shall shortly return, and we shall see the true faith of Christ flourish again in this kingdom, with full liberty; but divulge not this secret to any." The event confirmed the truth of the prediction. His humility concealed the multiplicity of miracles which he wrought; and he was wont to say, "A person may be endowed with the gift of miracles, and yet may lose his soul; miracles insure not salvation; they may indeed procure esteem and applause; but what will it avail a man to be esteemed on earth and afterwards be delivered up to hell torments?" If the sick for whom he prayed recovered, to avoid vainglory, he ascribed it wholly to the divine mercy. Having returned to Cagliari, he erected a new monastery near that city, and was careful to supply his monks with all necessaries, especially in sickness; but would not suffer them to ask for anything, alleging that "We ought to receive all things as from the hand of God, with resignation and gratitude."

King Thrasimund died in 523, having nominated Hilderic his successor. Knowing him inclined to favour the orthodox, he exacted from him an oath that he would never reinstate them. To evade this, Hilderic, before the death of his predecessor, signed an order for the liberty of the orthodox churches, but never had the courage to declare himself openly. However, the professors of the true faith called home their pastors. The ship which brought them back was received at Carthage with the greatest demonstrations of joy; the shore resounded with the acclamations of the faithful, more particularly when Fulgentius appeared on the upper-deck of the vessel. The confessors went straight to the church of St Agileus, to return thanks to God, and were accompanied by thousands; but on their way, being surprised by a sudden storm, the people, to show their singular regard for Fulgentius, made a kind of umbrella over his head with their cloaks to defend him from the downpour. The saint hastened to his own church, and immediately set about reforming the abuses that had crept in during the seventy years of persecution; but this reformation was carried on with a sweetness that won sooner or later the hearts of the most obdurate. In a council held at Junque in 524, a certain bishop, named Quodvultdeus, claimed to take precedence of our saint, who made no reply, though he would not oppose the council which ordered him to occupy the first place. The other resented this as an injury offered to the dignity of his see; and St Fulgentius, in another council soon after, publicly requested that Quodvultdeus

might be allowed the precedency. St Fulgentius had a wonderful gift of oratory; and Boniface, the Archbishop of Carthage, never heard him without tears, thanking God for having given so great a pastor to His Church.

About a year before his death, the Bishop of Ruspe retired into a monastery on the little island or rock called Circinia, in order to prepare himself for his passage to eternity, which he did with extraordinary fervour. The importunities of his flock, however, recalled him to Ruspe a little before the end. He bore the violent pains of his last illness for seventy days with admirable patience, having this prayer almost always upon his lips: "Lord, grant me patience now, and hereafter mercy and pardon." The physicians advised him to take baths, to whom he answered, "Can baths make a mortal man escape death, when his life has reached its term?" He would abate nothing of his usual austerities without an absolute necessity. In his agony, summoning his clergy and monks, who were all in tears, he begged their forgiveness if he had ever offended any one of them; he comforted them, gave them some short moving instructions, and calmly breathed forth his pious soul in the year 533, and of his age the sixty-fifth, on January 1, on which day his name occurs in many calendars soon after his death. In some few churches his feast is kept on May 16, perhaps the day on which his relics were translated, about 714, to Bourges, in France,* where they were destroyed in the Revolution. His disciple relates that Pontian, a neighbouring bishop, was assured in a vision of his glorious immortality. The veneration for his virtues was such, that he was interred within the church, contrary to the law and custom of that age, as is remarked by the author of his life. St Fulgentius had chosen the great St Augustine for his model; and as a true disciple, imitated him in his conduct, faithfully imbibing his spirit and expounding his doctrine.

There is a trustworthy biography of this saint, written by a contemporary, whom many believe to have been his disciple, Fulgentius Ferrandus. It has been printed by the Bollandists and others. For an account of his important theological and controversial writings the reader may be referred to Bardenhewer's *Patrology* (Eng. Trans., 1908), pp. 616-618, or to the *Dictionnaire de Théologie*, vi, 968 *seq.*, etc.

* See *Gall. Christ.*, i, p. 121. The written relation of this translation is a production of the tenth century, and deserves no regard; but the constant tradition of the Church and country prove the translation to have taken place. (See *Hist. Littér. de la France*, vi, p. 265.) The church in which these relics were venerated at Bourges was called St Fulgentius's. The saint's head was kept in the church of the archbishop's seminary, which had formerly been an abbey.

ST FELIX OF BOURGES, Bp. and Conf.
c. A.D. 580

Not very much is known of this saint, but there can be no doubt regarding his historical existence or the veneration in which he was held by his contemporaries. St Germanus of Paris officiated at his consecration; we cannot be sure of the exact date. St Felix took part in the Council of Paris (A.D. 573), and Venantius Fortunatus addressed a little poem to him commending a golden pyx (*turris*) which he had had made for the reservation of the Eucharist.* St Felix is commemorated in the diocese of Bourges on January 1. The year of his death cannot be accurately determined. His tomb was in the church of St Austregislus de Castro, outside the city walls. Twelve years after his death, as we learn from Gregory of Tours (*De Glor. Confs.*, c. 102), the slab covering his remains was replaced by another of more precious material. The body was then found to be perfectly free from corruption, and numerous cures are said to have been obtained by those who drank water in which some of the dust of the old crumbling slab had been mingled.

See Duchesne, *Fastes épiscopaux de l'ancienne Gaule*, ii, p. 28.

ST FANCHEA, Virgin
A.D. 585 (?)

The little which is recorded of St Fanchea is of a very fabulous character, and is nearly all contained in the Life of St Enda, her brother. Fanchea, who along with other Irish maidens had consecrated herself to God, knew that Enda, now elected chieftain or "king" of the clan, had taken part in a raid against his enemies, one of whom had been slain in the fight that ensued. The triumphant shouts of the victors as they returned from their expedition penetrated the convent walls. Fanchea recognised her brother's voice, but at the same time received a supernatural intimation that he was called to serve God in great sanctity of life. She accordingly reproved him for the deed of blood upon which he had been engaged, and when he promised to settle peacefully at home if she would give him one of her maidens in marriage, she pretended to be ready to comply, but it pleased God that the virgin in question should die at that very time, and when she brought her brother to see the bride that had been promised him, he found only a corpse, pale and rigid in death.

* See Venantius Fortunatus, *Carmina*, Bk. iii, No. 25 (Migne, *P.L.*, lxxxviii 473). In the text edited for the *M.G.H.*, by F. Leo, this poem is printed as Bk. iii, No. 20.

Horrified at the sight, Enda thereupon gave himself up to a monastic life and the practice of austerities; but even so, thoughts of vengeance on his foes, or of warlike exploits, still recurred, and his holy sister impressed it upon him that when these temptations came he ought to put his hand to his shaven head to remind himself that he now wore, not a regal diadem, but the tonsure (*corona*) of his Master, Christ. Finally, still by her advice, Enda left Ireland altogether and went to Rome, whither, after a long interval, Fanchea, with some of her nuns, set out to visit him, only spreading her cloak upon the sea, and being wafted over the waters without any ship or provision for the journey. In Rome she was bidden to choose whether she preferred to look upon her brother's face without holding speech with him, or to converse with him through a grating while he remained invisible. She accepted the latter alternative, and implored Enda to return to Ireland for the good of his people. He promised to do so after a year, but she herself, on reaching home, surrendered her soul to God before he could follow her. It has been stated that St Fanchea built a nunnery at Ross Oirthir, or Rossory, in Fermanagh, and that her remains were deposited and long venerated at Killaine, but the evidence does not seem very satisfactory. She probably lived in the sixth century.

See the life of St Endeus in Plummer's *Vitae Sanctorum Hiberniae*, vol. ii, pp. 61-65; and Abp. Healy, *Ireland's Ancient Schools and Scholars*, pp. 164-165. St Fanchea's name is variously written Faenche, Faenkea, Fainche, Fuinche, etc.

ST CLARUS, Ab. and Conf.
c. A.D. 660

St Clarus, whose name was given him in his youth from his "brightness," not so much in human learning as in his perception of the things of God, is believed to have been made abbot of the monastery of St Marcellus at Vienne in Dauphiné, early in the seventh century. A Latin life, which must be more than a hundred years later in date, relates many marvellous stories of the miracles he worked, but it is probably trustworthy when it tells us that Clarus was first a monk in the abbey of St Ferréol, that he was highly esteemed by Cadeoldus, Archbishop of Vienne, that he was made spiritual director of the convent of St Blandina, where his own mother and other widows took the veil, and that he ended his days (January 1, *c.* 660) as abbot of St Marcellus. His dead body is said to have emitted a wonderful fragrance.

See *Acta Sanctorum*, January 1, and M. Blanc, *Vie et culte de S Clair*, Toulon, 1898, 2 vols.

ST WILLIAM, Abbot of St Benignus
A.D. 1031

St William, who must be regarded as one of the most remarkable men of his age, was born in the castle of the Island of San Giuglio, near Novara, in 962, at the very time when this stronghold was being defended by his father, Count Robert of Volpiano, against the besieging forces of the Emperor Otto the Great. The garrison were eventually forced to capitulate upon honourable terms, and the Emperor and his consort, laying aside all resentment, acted as sponsors to the newly born infant. From his seventh year he was educated in a monastery, and later on became a monk at Locadio, near Vercelli. In 987 he met St Majolus, and followed him to join the already famous abbey over which the latter ruled at Cluny. The Cluniac reform was then rapidly extending its sphere of influence, and William, after being sent for a while to reorganise the monastery of Saint-Sernin on the Rhone, was finally chosen to go with twelve other monks to revive the ancient foundation of St Benignus at Dijon. So far, out of humility, he had refused ordination, but now William received the priesthood from the Bishop of Dijon, and was consecrated abbot. In a short time the whole abbey underwent a transformation both materially and spiritually. The edifice was enlarged, a great minster was built, schools were opened, the arts encouraged, hospitality developed, and works of charity in every form set on foot. Ultimately the community of St Benignus became the centre of a great network of associated monasteries, either reformed or newly founded, in Burgundy, Lorraine, and Italy. St William's own character was one in which great zeal and firmness were joined with tender affection for his subjects. He did not hesitate on occasion to oppose, both by action and by his writings, the most powerful rulers of his time, men like St Henry, the Emperor, Robert king of France, and even the Pope, when he felt the cause of justice was at stake. In the interests of the Cluniac reform he was constantly active, making many journeys and travelling as far as Rome. His biographer claims that he inspired St Odilo, who is also commemorated on this day, with the love of high perfection, and amongst his other works he refounded Fécamp in Normandy, a monastic institution which afterwards had an important influence on the religious life of England. It was at Fécamp that St William breathed his last, as day was dawning, on Sunday, January 1, 1031.

The life of William, written by his disciple, Ralph Glaber, shortly after his death, has been printed by the Bollandists, by Mabillon, and others. See also Sackur, *Die Cluniazenser;* Hauck, *Kirchengeschichte Deutschlands*, vol. iii; G. Chevallier, *Le Vénérable Guillaume*, Paris, 1875; and *B.H.L.*, 1284.

ST ODILO, OR OLON, SIXTH ABBOT OF CLUNY
A.D. 1049

His family was that of the lords of Mercœur, one of the most illustrious of Auvergne. Divine grace inclined him from his infancy to devote himself to God with his whole heart. He was very young when he received the monastic habit at Cluny from the hands of St Mayeul or Majolus, by whose appointment he was made his coadjutor in 991, though only twenty-nine years of age; and from the death of St Mayeul in 994 our saint was charged with the entire government of that great abbey. He laboured to subdue his carnal appetites by rigorous fasting, wearing hair-cloth next his skin and studded iron chains. Notwithstanding these austerities practised on himself, his dealings with others were always gentle and kindly. It was usual with him to say that of the two extremes, he chose rather to offend by tenderness than by a too rigid severity. In a great famine in 1006, his liberality to the poor was by many censured as extravagant; for to relieve their necessities he melted down the sacred vessels and ornaments, and sold the gold crown which St Henry had presented to that abbey. He accompanied the prince in his journey to Rome when he was crowned emperor in 1014. This was Odilo's second journey thither; he made a third in 1017, and a fourth in 1022. Out of devotion to St Benedict he paid a visit to Monte Cassino, where he earnestly begged leave to kiss the feet of all the monks, obtaining his request with difficulty. Besides the journeys which the reformation he inaugurated in many monasteries obliged him to undertake, he made one to Orbe, to wait on the empress Alice. That pious princess burst into tears upon seeing him, and taking hold of his habit kissed it, foretelling that she would die in a very short time. This was in 999, and she died on December 16 the same year. Massacres and pillage were so common in that age, owing to the right claimed by every petty lord to avenge his own injuries by private wars, that the agreement called "the truce of God" was set on foot. By this, among other articles, it was agreed that churches should be sanctuaries to all sorts of persons, except those that violated this truce, and that from the Wednesday till the Monday morning no one should offer violence to another, not even by way of satisfaction for injuries received. This pact met with much opposition among the Neustrians, but was at length received and observed in most provinces of France, through the exhortations and endeavours of St Odilo, and Bd. Richard, Abbot of St Vanne, who were charged with this commission.* Prince Casimir, son of Miceslaw, king of Poland, retired

* See Glaber, monk of Cluny, in the history which he dedicated to St Odilo. i, 4, c. 5; i, 5, c. 1.

to Cluny, where he became a monk, and was ordained deacon. He was afterwards, by a solemn deputation of the nobility, called to the crown. St Odilo referred the matter to Pope Benedict IX, by whose dispensation Casimir mounted the throne in 1041, married, had several children, and reigned till his death in 1058.*

It was St Odilo who instituted the annual commemoration of all the faithful departed (of which we shall speak more at large on November 2), to be observed by the members of his community with alms, prayers, and sacrifices, for the relief of the suffering souls in purgatory; and this charitable devotion he often much recommended. He was very devout to the Blessed Virgin; and above all sacred mysteries, that of the divine Incarnation especially appealed to him. As the monks were singing that verse in the church, "Thou, about to take upon Thee to deliver man, didst not abhor the womb of a virgin," he was rapt in ecstasy and swooned away, his body bearing evidence to that heavenly fire which glowed in his soul. Most of his sermons and little poems treat of the mysteries of our redemption, or of the Blessed Virgin.† He excelled in an eminent spirit of compunction and contemplation. Whilst he was at prayer, tears often watered his cheeks. Under the rule of St Odilo the number of abbeys which accepted the Cluniac reform increased from thirty-seven to sixty-five. Neither importunities nor compulsion could prevail upon him to submit to his being elected archbishop of Lyons in 1031. Having patiently suffered during five years many painful diseases, he died at Souvigny, a priory in the Bourbonnais, whilst employed in the visitation of his monasteries, on January 1, 1049, being then eighty-seven years old, and having been fifty-six years abbot. He insisted on being carried to the church to assist at the divine office even in his agony; and having received the viaticum and extreme unction the day before, he expired lying upon the ground on sackcloth strewn with ashes.

See his life by his disciple, Jotsald, edited by the Bollandists and Mabillon. A portion of the text lacking in these copies has been printed in the *Neues Archiv.* (1890), xv, 117 *seq.* *Cf.* also E. Sackur, *Die Cluniazenser;* P. Jardet, *Saint Odilon, Abbé de Cluny*, Lyons, 1898; and *B.H.L.*, 908.

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* Mabillon, *Annales*, i. 57, n. 45.

† Ceillier demonstrates (T. 20, p. 258) against Basnage that the life of St Alice the empress is the work of St Odilo, no less than the life of St Mayeul. We have four letters, some poems, and several sermons of this saint, which may be found in Migne, *P.L.*, cxlii. See also *Neues Archiv.* (1899), xxiv, 728-735.

BLESSED ZDISLAVA BERKA, Matron
A.D. 1252

This holy tertiary of the Dominican Order was born early in the thirteenth century of noble parents in that part of Bohemia which now forms the diocese of Leitmeritz. Her piety as a child was most remarkable, and it is said that at the age of seven she ran off into the forest with the intention of leading a solitary life given up entirely to prayer and penance. She was, of course, brought back, and some years later, in spite of her great reluctance, she was constrained by the urgent representations of her family to marry. Her husband, a wealthy nobleman, to whom she bore four children, seems to have treated her somewhat brutally, though by her extreme patience and gentleness she secured in the end considerable freedom of action in her practices of devotion, her austerities, and her many works of charity. She made herself at all times the mother of the poor, and especially of the fugitives who, in those troublous days of the Tatar invasion, poured down upon the castle of Gabel, where she and her husband resided. On one occasion her husband, coming indignantly to eject a repulsive fever-stricken mendicant to whom she had given a bed in their house, found in his place, not a living man, but a figure of Christ crucified. Deeply impressed by this miracle, he seems to have left his wife free to found her Dominican priory of St Lawrence, and to join their third Order.

Zdislava had visions and ecstasies, and even in those days of infrequent Communion she is said to have received the Blessed Sacrament almost daily. When she fell grievously ill she consoled her sorrowing husband and children by saying that she hoped to help them more from the next world than she had ever been able to do in this. She died on January 1, 1252, was buried in the Dominican Priory of St Lawrence which she had founded, and is stated to have appeared to her husband in glory shortly after her death. This apparition greatly strengthened him in his conversion from a life of worldliness. It is asserted in a medieval chronicle (though the entry was only made 200 years after the event) that, amongst other miracles which followed her decease, she raised five dead persons to life. The cult paid to her from time immemorial in her native country was approved by Pope Pius X in 1907. The alleged connection of Zdislava with the Third Order of St Dominic remains somewhat of a problem, for the first formal Rule for Dominican Tertiaries of which we have knowledge belongs to a later date.

See *Analecta Ecclesiastica* (1907), p. 393; and M. C. Ganay, *Les Bienheureuses Dominicaines* (Paris, 1913), pp. 49-67.

BLESSED HUGOLINUS A GUALDO, CONF.
A.D. 1260

Hardly anything appears to be recorded concerning the life of this religious beyond the fact that he entered the Order of the Hermits of St Augustine, and that somewhere about the year 1258 he took over a monastery in his native place, Gualdo in Umbria, which monastery had formerly belonged to the Benedictines. There, at Gualdo, he died in the odour of sanctity, only a short time afterwards —*i.e.*, on January 1, 1260. It would seem that a local cult gradually grew up in the diocese of Spoleto, and that his body, which for many months had remained incorrupt, was translated by Bartholomew Accorambone, Bishop of Spoleto, to the parish church of SS Antony and Antoninus. The decree *confirmationis cultus*, from which this account is taken, was signed by Pope Benedict XVI on March 12, 1919.

BLESSED JOSEPH M. TOMMASI, CARD. AND CONF.
A.D. 1713

By the beatification of the Ven. Cardinal Giuseppe Maria Tommasi,* the Church may be said to have set her seal upon the principle that neither profound learning, nor the critical spirit of accurate scholarship, nor independence of judgement, as long as it is kept in check by regard for dogmatic truth, are inconsistent with the highest sanctity. Blessed J. M. Tommasi has been described by a high modern authority, the late Mr. Edmund Bishop, as "the prince of liturgists," and he has been honoured by Anglicans on that ground almost as much as by Catholics; yet amid all his literary labours, he practised heroic virtue, and was faithful to the minutest observances of a strict religious rule.

He was born on September 12, 1649, at Alicata in Sicily. His father was Duke of Palermo and Prince of Lampedusa, with other honourable titles; his mother's name was Rosalia Traino. They had already four daughters, and this son had been much desired and fervently prayed for through the intercession of St Joseph, whose name he received. His four sisters became nuns in the Benedictine monastery at Palma, founded by their father. One of them, Isabella, the Cardinal's great confidant (in religion Maria Crocifissa), is also a candidate for beatification and may be styled "Venerable." Giuseppe

* Mgr. Giovanni Mercati (*Studi e Testi*, 1905, xv, 7, n.) points out that the cardinal, in signing his own name, spelt it with one *m*; but the commonly received form is Tommasi.

was trained in a very holy home, and from his childhood showed a great love for the poor, joyfully helping his mother in her works of charity.

No pains were spared in his education, as he was destined for a great position in the Spanish Court, and even as a boy he was a good Greek scholar. The music of the Church also had ever a great attraction for him, and before he was fifteen the General of the Theatines was struck with his unusual ability.

His distinct call to the religious life came about this time—manifested in his increasing love of prayer and solitude, and his growing distaste for the things of earth. Many obstacles were in the way, besides his father's wish that he should take up his position at court. One was most unexpected. His mother had already entered a convent as an Oblate or Tertiary, and now his father determined to do the same and to leave the world, making over everything to Giuseppe. However, after a time he gave his consent to his son's fulfilling his vocation, and the younger son, Don Ferdinand, succeeded to the family honours. He was drawn to the Theatines, as his uncle, Don Carlo, was a distinguished and most saintly member of that Order, and his vocation was finally determined by a sermon which he heard. He entered the noviciate at Palermo on St Martin's day, 1664. The journey to Palermo was begun comfortably in a litter, but very soon his servant was sent home in the litter and Giuseppe continued his journey in a manner more suited to holy poverty. He passed a very holy noviceship, seeking always the humblest posts and most menial tasks, and made his profession on Lady Day, 1666, in the presence of his father and many distinguished relations and friends.

Being very delicate, he was then sent to Palma for change and rest. There he saw his mother and sisters, giving great edification to all he met. He next went to Messina to study Greek, thence to Rome and to the Universities of Ferrara and Modena. In the Process of Beatification is a letter from Mgr. Cavalcante (Theatine), Bishop of Pozzuoli, speaking of the great virtue, humility, and love of silence of the young Religious.

In the third year of his theology he was told by his uncle of the death of his brother Ferdinand, and that he was to go at once to Palma to console the widow and attend to necessary business. At Naples he found a galley held up by bad weather and unable to start, but as soon as he got on board the storm abated and he reached Palermo after a prosperous journey. He assisted as deacon at his brother's Requiem, and having arranged for the guardianship of the infant heir, and seen his family, he retired to the house of the Order at Palermo, where he quietly continued his studies, and was shortly

given a professorship. A Greek letter of Don Giuseppe's to the French Bishop of Vaison dates from this time, also a prophecy of Ven. Maria Crocifissa that her brother would one day be a cardinal, accompanied by a sisterly reminder that, however fine a horse's trappings may be, he still remains a horse.

In 1673 he was recalled to Rome, being twenty-five years old. His saintly uncle, Don Carlo, had the happiness before his death of seeing Don Giuseppe a priest. His superior had offered to ordain him before the full time, but he had refused the offer. Maria Crocifissa wrote him a letter of encouragement, telling him not to shrink from the honour of the priesthood, but to see that his soul was like wax, ready to receive its indelible seal. "I give you," she wrote, "the great book of Christ Crucified. Pass your time reading it, for I find your name inscribed there." He prepared most earnestly for his ordination with prayer and fasting, and sung his three Christmas Masses at San Silvestro, where for forty years, with the exception of a journey to Loreto, he lived the ordinary life of the Order, distinguished only by his humility and mortifications. When kneeling at the deathbed of his uncle, Don Carlo, he asked for a last word. Don Carlo answered, "Love God, all else is vanity—God only, God only, God only. Send this message to our brethren at Palma: love God only." Don Giuseppe was most diligent in choir, and his love of prayer was ever increasing. He wrote simply to Maria Crocifissa: "Perhaps one day I shall be a saint." She, being in ecstasy, was heard to say: "Dearest brother, I find you altogether in God, and there I speak to you, I know you, I see you, embrace you, answer you. Therefore live in safety, work faithfully. I know it surely; the promises of God fail not. A brother of so much prayer will be eternally pleasing to God."

He was already looked upon as a saint in Rome. At the very sight of him quarrels and disputes, unkind or loose talk and evil speaking ceased. Being made spiritual director of the lay brothers, he gave them instructions every Sunday, and trained them gently and most thoroughly in holiness. One favourite saying of his was that if anyone (specially any religious) knew God and did not love Him, he ought to be shut up in a lunatic asylum.

Like all the chosen of God, he passed through a time of bitter spiritual trial and desolation. In 1675 he writes to Maria Crocifissa imploring her prayers. She answered exhorting him to patience and humility in accepting his cross from the hand of God, telling him to call on the Holy Name of Jesus, adding that she, too, was not without her spiritual trials. He answered that the days of actual physical martyrdom are over, and that we are now in the days of

hidden martyrdom, seen only by God; the lesson of it all being: trust in God. He was at this time so scrupulous that he could not be allowed to hear confessions or preach. His life was almost that of a hermit, devoted to prayer and study. He made a special study of Greek philosophy, Holy Scripture, and the Breviary. A knowledge of eastern languages was a necessity, and his Hebrew teacher, Rabbi Moses da Cavé, owed his conversion from Judaism in 1698, at the age of seventy and after long years of resistance, to the prayers of Don Giuseppe and his sisters.

Various more or less miraculous incidents are recounted as occurring about this time, as, for instance, when a letter which Maria Crocifissa had forgotten to post reached him unaccountably in time for him to say the Mass she asked for on the feast of the Angels, and the restoration of a friend to consciousness when he was dying without the Sacraments, in answer to Don Tommasi's prayers.

Fearing that his motives for study, even of Holy Scripture, might be tainted with vanity, he sought Maria Crocifissa's advice. She answered that although charity begins at home, it must not end there, for charity seeketh not her own, and his studies were for the good of others.

His first book was an edition of the *Speculum* of St Augustine. In 1680 appeared the *Codices Sacramentorum*, being four texts of the most ancient Liturgies he could meet with. These precious documents had been stolen from the library of Fleury Abbey, and dispersed by the Calvinists in the sixteenth century. They had been gradually collected together again in Rome, partly by Queen Christina of Sweden. Tommasi's work became celebrated, and Mabillon transcribed a great part of it in his *Liturgia Gallicana*.

Out of modesty and the fear of vainglory his next book, the *Psalterium*, was published under the name of Giuseppe Caro. It was a work of very great learning, giving an account of the two most important translations of the Psalms, the Roman and the Gallican, and it opened up for liturgists a whole new field of research.

There were many other treatises of the same class, particularly on the *Antiphonarium*, all displaying great erudition and fervent piety. His work on the Psalms attracted the notice of Pope Innocent XII, and in 1697 Tommasi was presented to the Holy Father by the General of his Order, and entered the Vatican, under obedience, for the first time. The year 1704 saw him appointed Consultor to the new General of the Theatines and Theologian to the Congregation of Discipline of Regulars. In this latter capacity he laboured for the reform of the Orders, and all who came in contact with him were impressed with his zeal and sanctity.

At a later date Don Tommasi, having been chosen as confessor by Cardinal Albani, required his penitent to accept the Papacy under pain of mortal sin. Soon after, Clement XI insisted on raising the holy Theatine scholar to the Cardinalate, saying, *Tommasi l'ha fatto a Noi, e Noi lo faremo a lui.* ("What Tommasi did to us, we will do to him.") His Holiness chose the occasion of the canonisation of four confessors, amongst them St Andrew Avellino (himself a Theatine), to confer the honour of the Cardinalate on Tommasi. It was promptly refused, and the whole day was spent in discussion between Don Tommasi and the most exalted personages of the papal court. Eventually he wrote the Pope a grateful letter of thanks, "representing to your Holiness the obstacles and impediments, my grave sins, my passions ill-controlled, my ignorance and want of ability, and my conscience bound by vows never to accept any dignity, which make it imperative to implore from your Holiness the permission to refuse the honour." This letter was read to the Congregation of the Holy Office, and Cardinal Ferrari was deputed by the Pope to tell Tommasi that the same reasons applied to him as to the Holy Father, whom he had urged to accept the still more onerous burden of the Papacy. Being finally persuaded that it was the will of God, he submitted, saying, *Oh via! sarà per pochi mese* ("Well! it will only be for a few months"), and went to receive the hat from his Holiness. He wrote to Maria Crocifissa to implore her prayers, saying that Saul among the prophets fell terribly, and that Judas was an apostle and perished. The news was celebrated with great rejoicing in his sister's convent –a solemn *Te Deum* being sung, at which her relations and all the nobility assisted.

He continued his simple life in the monastery, going to choir with his brethren, and as much as possible avoiding all ceremony. The members of his household (*sua famiglia*) were dressed as poor people; amongst them was an old beggar, a converted Jew. His food was of the plainest, and even of that he ate so little that his doctor remonstrated. The new cardinal took the title of San Martino a' Monti, remembering that he had left home to begin his religious life on St Martin's Day, and also because it had been the title of San Carlo Borromeo, who was his great pattern in his life as Cardinal.

In the end he found it necessary to leave his monastery in order to live near his new church, which belonged to the Carmelites. He frequently joined in their choir offices as one of themselves. People flocked from all over Rome and the Campagna to hear his Mass. He allowed nothing but Plainsong accompanied by the organ only. He was present at the classes of Christian Doctrine on Sunday, and himself instructed the smallest children, explaining the catechism

and singing hymns with them. He took great pains with the decoration of the church, which was built over part of the Baths of Domitian and Trajan. He made special arrangements that the Blessed Sacrament should be carried with great care and decorum to the sick, assisting himself and providing the lights. Owing to the extreme moral laxity of the day, he, with the Pope's approval and following the example of San Carlo Borromeo, insisted on the separation of the sexes in the church and in approaching the altar. This raised a storm of opposition and abuse, but he persevered quietly in what he thought to be right.

He was absorbed in the love of God, and often walked about hardly knowing what he was doing. Those who served his Mass bore witness to the wonderful and extraordinary graces vouchsafed to him, and he was several times found in ecstasy before the Blessed Sacrament or his crucifix. He showed his love for God's creatures by his almsgiving and care for all who came to him in need—not even allowing the little birds to go hungry. The poor and suffering besieged his house and pressed round him when he went out, just as long ago they pressed round his Master. His humility had even, at times, been exaggerated, and his uncle Don Carlo once reproved him for calling himself a ne'er-do-weel, telling him not to be abject but humble. To Maria Crocifissa he once called himself a *tristo*, which may mean scoundrel, to which she replied that she must decline to correspond with such a character.

We read also of his patience in bearing illness and constant bad health; of his very severe bodily mortifications and of the wise moderation of the advice he gave to all who sought his help. He more than once foretold his own death, and when in December, 1712, the Pope fell ill, the Cardinal observed: " The Pope will recover, I shall die." He chose the spot where he should be buried in the crypt of his church, to which he went for the last time on St Thomas's Day and joined the monks at Compline. After the Office, he made arrangements with the Prior about the alms to be given to the poor, advising him to keep back the coal as the cold would increase after Christmas.

On Christmas eve he was very ill, but insisted on attending the Christmas functions at St Peter's, and said his three Christmas Masses in his own chapel. He suffered greatly from cold, and, refusing all food, could only sit crouching over the fire. After two days of much suffering he took to his bed, and shortly afterwards received the Sacraments with deep devotion. Hearing the cries and lamentations of his " famiglia " and of the poor people who were crowding into the lower part of the house, he sent them word that he had asked the Pope to provide for them. At times he was delirious,

but on his confessor repeating the Holy Name of Jesus, he recovered consciousness at once. He would not have the Prayers for the Agonising said until he asked for them. Very shortly before his death he received Holy Viaticum, and then, strengthened by the Lord he had so dearly loved, he passed quietly through the *Janua Coeli* of death on January 1, 1713.

Even before his death miracles were worked — the sick were healed through touching his clothing, and when the end had come cures multiplied round his bier.

His Process was begun in 1714, the formal Commission for the introduction of the cause was signed in 1723 by Innocent XIII, and finally the decree of Beatification was promulgated on Trinity Sunday, June 5, 1803.

See D. Bernino, *Vita del V. Card. G. M. Tomasi*, Roma, 1722; and the anonymous Theatine biography compiled from the process of beatification, *Vita del Beato Giuseppe Maria Tommasi*, Rome, 1803. Vezzosi published a collected edition of his works in eleven volumes, Rome, 1747-1769; but some few tractates have only been printed in recent times by Mgr. Giovanni Mercati, *Studi e Testi*, xv, 1905

JANUARY 2

ST MACARIUS OF ALEXANDRIA, Anchoret
c. A.D. 408

ST MACARIUS the younger, a citizen of Alexandria, followed the business of a confectioner. Desirous to serve God with his whole heart, he forsook the world in the flower of his age, and spent upwards of sixty years in the desert in penance and contemplation. He first retired into Thebais, or Upper Egypt, about the year 335.* Having acquired some proficiency in virtue under masters renowned for their sanctity, still aiming, if possible, at greater perfection, he quitted Upper Egypt, and came to the Lower, before the year 373. In this part were three deserts almost adjoining each other: that of Sceté, so called from a town of the same name on the borders of Lybia; that of the Cells, contiguous to the former, this name being given to it on account of the multitude of hermit-cells with which it abounded; and a third, which reached to the western branch of the Nile, called from a great mountain, the desert of Nitria. St Macarius had a cell in each of these deserts. When he dwelt in that of Nitria, it was his custom to give advice to strangers, but his chief residence was in that of the Cells. Each anchoret had here a separate cell, in which he spent all his time, except on Saturday and Sunday, when all assembled in one church to celebrate the divine mysteries and partake of the Holy Communion. If any-one was absent, he was presumed to be ill, and was visited by the rest. When a stranger came to live among them, everyone offered him his cell, and was ready to build another for himself. Their cells were not within sight of each other. Their manual labour, which was that of making baskets or mats, did not interrupt the prayer of the heart. A profound silence reigned throughout the whole desert. Our saint received here the dignity of the priesthood, and shone as a bright sun influencing this holy company, whilst St Macarius the elder lived no less eminent in the wilderness of Sceté,

* Some confound our saint with Macarius of Pispir, or the disciple of St Antony. But the best critics distinguish them. The latter, with his fellow-disciple Amathas, buried St Antony, who left him his staff, as Cronius, the p iest of Nitria, related to Palladius. To this Macarius of Pispir St Antony committed the government of almost five thousand monks, as appears from the life of St Posthumian.

forty miles distant. Palladius has recorded a memorable instance of the great self-denial professed and observed by these holy hermits. A present was made to St Macarius of a newly gathered bunch of grapes; the holy man carried it to a neighbouring monk who was ill, and he sent it to another. In this manner it passed to all the cells in the desert, and was brought back to Macarius, who was exceedingly rejoiced to perceive the abstinence of his brethren, but would not eat of the grapes himself.

The austerities of all the inhabitants of that desert were extraordinary, but St Macarius went far beyond the rest. For seven years together he lived only on raw herbs and pulse, and for the three following years contented himself with four or five ounces of bread a day, and consumed only one little vessel of oil in a year, as Palladius assures us. His watchings were not less surprising. God had given him a body capable of bearing the greatest rigours; and his fervour was so intense, that whatever spiritual exercise he heard of or saw practised by others he resolved to adopt for himself. The reputation of the monastery of Tabennisi, under St Pachomius, drew him to this place in disguise, some time before the year 349. St Pachomius told him that he seemed too far advanced in years to begin to accustom himself to their fastings and watchings; but at length admitted him, on condition he would observe all the rules and mortifications of the house. Lent approaching soon after, the monks prepared to pass that holy time in austerities, each according to his strength and fervour; some by fasting one, others two, three, or four days, without any kind of nourishment; some standing all day, others only sitting at their work. Macarius took some palm-tree leaves steeped in water, as materials with which to occupy himself, and standing in a retired place, passed the whole time without eating, except for a few green cabbage leaves on Sundays. His hands were employed in almost continual labour, and his heart conversed with God in prayer. If he left his post on any pressing occasion, he never stayed one moment longer than necessity required. Such a prodigy astonished the monks, who even remonstrated with the abbot at Easter deprecating a singularity of this nature, which, if tolerated, might on several accounts be prejudicial to their community. St Pachomius prayed to know who this stranger was; and learning by revelation that he was the great Macarius, embraced him, thanked him for the edification he had given, and desired him, when he returned to his desert, to offer up his prayers for them. Our saint happened one day inadvertently to kill a gnat that was biting him in his cell. Thereupon, reflecting that he had lost an opportunity of suffering that mortification, he hastened to the marshes of Sceté, which swarm

with great flies, whose stings pierce even the wild boars. There he continued six months exposed to these ravaging insects; and to such a degree was his whole body disfigured by them with sores and swellings, that when he returned he was only to be recognised by his voice. Some authors assert that he did this to overcome a temptation of the flesh.

The virtue of this great saint was, in fact, often exercised by temptations. One was a suggestion to quit his desert and go to Rome, to serve the sick in the hospitals; which, on due reflection, he discovered to be a secret artifice of vainglory inciting him to attract the eyes and esteem of the world. True humility alone could discover the snare which lurked under the specious disguise of holy charity. Finding this enemy extremely importunate, he threw himself on the ground in his cell, and cried out to the fiends, "Drag me hence, if you can, by force, for I will not stir." Thus he lay till night, and by this vigorous resistance they were quite disarmed. As soon as he arose they renewed the assault; and he, to stand firm against them, filled two great baskets with sand, and laying them on his shoulders, set out to tramp the wilderness. A friend, meeting him, asked him what he was doing, and made an offer to relieve him of his burden; but the saint only replied: "I am tormenting my tormentor." He returned home in the evening, much fatigued in body, but freed from the temptation. Palladius informs us that St Macarius, desiring to enjoy more perfectly the sweets of heavenly contemplation at least for five days without interruption, immured himself within his cell, and said to his soul: "Having taken up thy abode in heaven, where thou hast God and His angels to converse with, see that thou descend not thence: regard not earthly things." The first two days his heart overflowed with rapture; but on the third he met with so violent a disturbance from the devil, that he was obliged to return to his usual manner of life. God oftentimes withdraws Himself, as the saint observed on this occasion, to make pious souls sensible of their own weakness, and to convince them that this life is a state of trial. St Macarius once saw in a vision devils closing the eyes of the monks in drowsiness, and tempting them by divers methods to distractions, during the time of public prayer. Some, as often as they approached, chased them away by a secret supernatural force, whilst others weakly dallied with their suggestions. The saint burst into sighs and tears; and, when prayer was ended, admonished his brethren regarding these distractions and the devil's wiles adding an earnest exhortation to employ more than ordinary watchfulness against his attacks. St Jerome and others relate that a certain anchoret in Nitria having left one hundred crowns at his death,

which he had acquired by weaving cloth, the monks of that desert met to deliberate what should be done with the money. Some were for having it given to the poor, others to the Church: but Macarius, Pambo, Isidore, and others, who were called the Fathers, ordained that the one hundred crowns should be thrown into the grave, and that at the same time the following words should be pronounced: *May thy money be with thee to perdition.* This example struck terror into all the monks and put an end to the hoarding of money.

Palladius, who, from 391, lived three years under our saint, was eye-witness of several miracles wrought by him. He relates that a certain priest, whose head, in a manner shocking to behold, was consumed by a cancerous sore, came to his cell, but was refused admittance; nay, the saint at first would not even speak to him. Palladius, by earnest entreaties, strove to prevail upon him to give at least some answer to the unfortunate man. Macarius, on the contrary, urged that he was unworthy, and that God, to punish him for a sin of the flesh, had afflicted him with this disorder: however, that upon his sincere repentance, and promise never more to celebrate the divine mysteries, he would intercede for his cure. The priest confessed his sin, with the promise required. The saint thereupon absolved him by the imposition of hands; and a few days after the priest came back perfectly healed, glorifying God, and giving thanks to his servant. Palladius found himself tempted to sadness, due to a diabolical suggestion that he made no progress in virtue, and that it was to no purpose for him to remain in the desert. He consulted his master, who bade him to persevere, never dwell on the temptation, but always to answer: "My love for Jesus Christ will not suffer me to quit my cell, where I am determined to abide in order to please and serve Him agreeably to His will."

The two saints of the name of Macarius happened one day to cross the Nile together in a boat, when certain principal officers, who were there with a staff of attendants, could not help observing to each other that these men, from the cheerfulness of their aspect, must be exceedingly happy in their poverty. Macarius of Alexandria, alluding to their name, which in Greek signifies *happy*, made this answer: "You have reason to call us happy, for this is our name. But if we are happy in despising the world, are not you miserable who live slaves to it?" These words, uttered with a tone of voice expressive of an interior conviction of their truth, had such an effect on the tribune who first spoke that, hastening home, he distributed his fortune among the poor, and embraced an eremitical life. In 375, both these saints were banished for the Catholic faith, at the instigation of Lucius, the Arian patriarch of Alexandria. Our saint

died about the year 408, though Tillemont argues for 394. The Latins commemorate him on the 2nd, the Greeks with the elder Macarius on January 19.

In the desert of Nitria, a monastery bearing the name of St Macarius survived for many centuries. St Jerome, in his letter to Rusticus, seems to have copied many things from a set of constitutions attributed to our saint. The *Concordia Regularum*, or "collection of rules," gives us another code under the names of the two SS Macariuses, Serapion (of Arsinoe, or the other of Nitria), Paphnutius (of Becbale, priest of Sceté), and thirty-four other abbots.* It was probably collected from their discipline, or regulations and example. According to this latter, the monks fasted the whole year, except on Sundays and the time from Easter to Whitsuntide; they observed the strictest poverty, and divided the day between manual labour and hours of prayer. Hospitality was much recommended in this rule, but, for the sake of recollection, it was strictly forbidden for any monk, except one who was deputed to entertain guests, ever to speak to any stranger without particular leave.† The definition of a monk or anchoret, given by Abbot Rancé, of la Trappe, seems to trace the portrait of the great Macarius in the desert. When, says he, a soul relishes God in solitude, she thinks no more of anything but heaven, and forgets the earth, which has nothing in it that can now please her; she burns with the fire of divine love, and sighs only after God, regarding death as her greatest advantage. Nevertheless those will find themselves much mistaken, who, leaving the world, imagine they can go to God by straight paths, by roads sown with lilies and roses, in which they will have no difficulties to conquer, but that the hand of God will turn aside whatever could cause them trouble, or disturb the tranquillity of their retreat. On the contrary, they must be persuaded that temptations will everywhere follow them, that there is neither state nor place in which they can be exempt, that the peace which God promises is procured amidst tribulations, as rosebuds amidst thorns. God has not promised His servants that they shall not meet with trials, but that with the temptation He will give them grace to be able to bear it. Heaven is offered to us on no other conditions; it is a kingdom of conquest, the prize of victory—but a prize beyond the wit of man to conceive.

* *Concordia Regularum*, auctore S. Benedicto Anianae Abbate, edita ab Hugone Menardo, O. S. B., in 4to, Parisiis, 1638. Item, *Codex Regularum* collectus a St Benedicto Anianae auctus a Luca Holstenio, two vols 4to, Romæ, 1661. See Migne, *P.L.*, ciii.

† C. 60. p. 809 edit. Menardi.

Although there may be some confusion in the stories told regarding the different ascetics who bore the name Macarius, it is impossible to identify this Macarius "the younger" (of Alexandria) with Macarius the Elder (the Egyptian), for Palladius distinctly tells us that he knew them both.

See Palladius, *Lausiac History*, ch. 18, and *Acta Sanctorum*, January 2. *Cf.* Schiwietz, *Morgenlandische Mönchtum* (1904), i, 104 *seq.*; Amélineau in *Annales du Musée Guimet*, xxv, 235 *seq.*; and *B.H.L.*, 757.

ST ASPASIUS, Bp. and Conf.

c. A.D. 560

In the diocese of Meaux, and especially at Melun, an annual commemoration is still maintained on this day of St Aspasius, who was Bishop of Eauze in the middle of the sixth century, before the see was transferred to Auch. His historical existence is certain, though we know very little about him. He was present at the councils of Orléans in 533, 541 and 549, and he presided at the provincial council of Eauze in 551. He is said to have died at Melun, the parish church of which is dedicated to him, when on a journey.

See the *Acta Sanctorum*, January 2, and Duchesne, *Fastes Épiscopaux de l'Ancienne Gaule*, ii, 95.

ST MUNCHIN

c. A.D. 640 (?)

Nothing, practically speaking, is known of St Munchin, though he is patron of the diocese of Limerick, and his feast is there kept as a double of the first class. The martyrologies of Œngus, Tallaght and Donegal all mention on this day a Munchin, who is also described as "the Wise." That he was ever Bishop of Limerick, or bishop at all, seems extremely doubtful. Canon Begley is probably right in thinking that St Munchin originally belonged to Bruree, the ancient royal tuath where the king of the tribe resided. The invading Norsemen settled at Limerick, which grew from a Danish fort into a city, and in the course of the eleventh century these Danes were apparently converted to Christianity by missionaries from Bruree, the O'Donovans' country. When the missionaries came to build a church, it would have been natural for them to dedicate

it to their own patron, St Munchin. No trustworthy information, however, exists as to what he did, or the epoch at which he lived. He is said to have been a contemporary of St Molua (or Lugaid), the date of whose death is given as 609, and to have recovered the sight of one eye when he visited St Molua's corpse exposed after death.

See J. Begley, *The Diocese of Limerick* (1906), pp. 71, 72; O'Hanlon, *Lives of the Irish Saints*, i, pp. 27-34.

ST VINCENTIANUS, Hermit
A.D. 672 (?)

Although the feast of St Vincentianus finds liturgical recognition in the diocese of Tulle, the only information which we possess concerning the saint is quite untrustworthy. It comes to us in a biography which professes to have been written by a certain deacon, Hermenbert, who was his tutor when a boy, but survived him long enough to write this account. The Life states that Vincentianus lost his parents as a child and was brought up by one Beraldus, Duke of Aquitaine, who eventually agreed to the request of Didier, Bishop of Cahors, that so promising a child should be trained for the service of God in the priesthood. But Beraldus died soon after, and his son and successor, Barontus, compelled the Bishop to send the youth back to the ducal household, where he was placed in charge of the stables. In the interval Vincentianus had acquired the habits of the most fervent piety. He gave away to the poor his clothes and his food, he was supposed to have encouraged the young Duke's daughter in breaking off her engagement to a promising suitor, he refused himself to accept a bride who was pressed upon him, and, in the end, he was so cruelly beaten, persecuted and threatened that he ran away and hid himself in the forest, leading a solitary life as a hermit. It is useless to detail the extravagant miracles which mark the different stages of the story. Eventually death came to release Vincentianus at the time which had been revealed to him in a vision, viz., January 2, 672. The dead body was placed on a car to be drawn by two cows to the spot which his relics were destined to render famous. On the way a bear killed one of the cows, but a holy disciple of the saint commanded the bear to drag the car in the place of the beast it had killed, and it at once obeyed.

The Life has been printed by W. Levison in the *Monumenta Germaniae historica* (*Scriptores Rerum Meroving.*, vol. v, pp. 112-128), with an introduction in which he proves that the story cannot be

the work of a contemporary as pretended, but that it is a pure fabrication, two or three hundred years later in date. See also Bruno Krusch in *Neues Archiv.*, xviii, 561. There is nothing even to show that such a person as St Vincentianus ever existed.

ST ADALHARD, OR ADELARD, AB. AND CONF.
A.D. 827

The family of this holy monk was most illustrious, his father Bernard being son of Charles Martel, and brother of King Pepin, so that Adalhard was first cousin to Charlemagne, by whom he was called in his youth to the court and created count of his palace. A fear of offending God made him tremble at the sight of the dangers of forfeiting His grace, and of the disorders which reigned in the world. Lest he should entangle his conscience by seeming to approve of things dangerous to salvation, he determined to forsake both the court and the world. His sacrifice was the more perfect as he was endowed with the greatest personal accomplishments of mind and body, and in the flower of his age; for he was only twenty years old when, in 773, he took the monastic habit at Corbie in Picardy, a monastery that had been founded by Queen Bathildis in 662. After he had passed a year fervently in the novitiate he took his vows. The first employment assigned him was that of gardener, in which, whilst his hands were employed in digging or weeding, his thoughts were on God and heavenly things. Out of a desire for closer retirement, he obtained leave to be transferred to Monte Cassino, where he hoped to remain concealed from the world; but his eminent qualifications, and the great example of his virtue, defeated all the projects of his humility, and did not suffer him to live long unknown. He was brought back to Corbie, and some years after chosen abbot. Being obliged by Charlemagne often to attend at court, he soon, in fact, became the first among the king's counsellors, as he is styled by Hincmar, who had seen him there in 796. He was compelled by Charlemagne to quit his monastery altogether, and act as chief minister to that prince's eldest son Pepin, who, at his death at Milan in 810, appointed the saint tutor to his son Bernard, then but twelve years of age. In these distracting occupations, Adalhard appeared recollected and attentive to God, and, when free from other duties, would hasten to his chamber, or the chapel, there to repose his mind in the centre of its happiness. During prayer, his tears usually flowed in abundance, especially on considering his own miseries and his distance from God. The emperor recalled

him from Milan, and deputed him to wait on Leo III to discuss the clause inserted in the Creed concerning the procession of the Holy Ghost from the Father and the Son. Charlemagne died in 814, on January 28, having associated his son, Louis le Débonnaire, in the empire in the foregoing September. Whilst our saint lived once more in his monastery, intent only on heavenly things, instructing the ignorant and feeding the poor, on whom he always expended his whole revenue, Louis in 817 declared his son, Lothaire, his partner and successor in the empire: Bernard, who looked upon that dignity as his right, his father Pepin having been eldest brother to Louis, rebelled, but lost both his kingdom and his life. Louis, suspecting our saint to have been no enemy to Bernard's pretensions, banished him to a monastery, situated in the little island Heri, called afterwards Noirmoutier, on the coast of Aquitaine. The saint's brother Wala (one of the greatest men of that age, as appears from his curious Life, published by Mabillon) he obliged to become a monk at Lerins. His sister Gundrada he confined in the monastery of the Holy Cross, at Poitiers; and left only his other sister, Theodrada, who was a nun, at liberty in her convent at Soissons. This exile St Adalhard regarded as a great gain, and in it his tranquillity of soul met with no interruptions. The emperor at length was made sensible of his innocence, and after five years' banishment recalled him to court towards the close of the year 821; and, by many favours, endeavoured to make amends for the injustice he had done him. Adalhard (whose soul was raised above all earthly things) was the same person in prosperity and adversity, in the palace as in his cell. His distinguishing characteristics were an extraordinary gift of compunction, the most tender charity for all men, and an undaunted zeal for the relief and protection of all the distressed. In 823 he obtained leave to return to the government of his abbey of Corbie, where he delighted to take upon himself the most humbling employments of the house. By his solicitude and powerful example, his spiritual children grew daily in fervour; and such was his zeal for their advancement, that he passed no week without speaking to every one of them in particular, and no day without exhorting them all in general by pathetic and instructive discourses. The inhabitants of the country round had also a share in his pious labours, and he expended upon the poor the revenues of his monastery, with a profusion which many condemned as excessive, but which heaven sometimes approved by sensible miracles. The good old man would receive advice from the meanest of his monks, with an astonishing humility. When entreated to moderate his austerities, he frequently answered, " I will take care of your servant," meaning himself, " that he may serve you

the longer." Several hospitals were erected by him. During his banishment another Adalhard, who governed the monastery by his appointment, began, at our saint's suggestion, to prepare the foundation of the monastery of New Corbie, commonly called Corwey, in the diocese of Paderborn, nine leagues from that city, that it might be a nursery of evangelical labourers for the conversion of the northern nations. St Adalhard, after his return to Corbie, completed this great undertaking in 822, for which he went twice thither, and made a long stay to settle the discipline of his colony. Corwey became an imperial abbey; its territory reached from the bishopric of Paderborn to the duchy of Brunswick, and the abbot was one of the eleven abbots who had a seat in the imperial diet at Ratisbon: but the chief glory of this house was derived from the learning and zeal of St Anscharius, who, with other illustrious apostles, evangelised northern Germany. To perpetuate the strict observance which he established in his two monasteries, Adalhard compiled a book of statutes for their use, of which considerable fragments are extant. For the direction of courtiers in their whole conduct he wrote an excellent book, *On the Order of the Court;* of which work we have only the large extracts which Hincmar has inserted in his *Instructions of King Carloman*, the masterpiece of that prelate's writings, for which he is indebted to our saint. A treatise on the Paschal Moon, and other works of St Adalhard, are lost. By those which we have, and also by his disciples, St Paschasius Radbertus, St Anscharius, and others, it is clear that our saint was a zealous promoter of literature in his monasteries. Paschasius assures us that he instructed the people not only in the Latin, but also in the Teutonic and vulgar French languages.* St Adalhard, for his eminent learning and spirit of prayer, was styled the St Augustine of his age. Alcuin, in a letter addressed to him under the name of Antony, calls him his son;† whence many infer that he had been scholar to that great man. St Adalhard had just returned from Germany to old Corbie, when he fell ill three days before Christmas. He received extreme unction some days after, which was administered by Hildemar, bishop of Beauvais, formerly his disciple. Holy Viaticum was given him on the day after the feast of our Lord's Circumcision, about seven o'clock in the morning, and he expired the

* From this testimony it is clear that the French language used by the common people had then so much deviated from the Latin as to be esteemed a different tongue; which is also evident from Nithard, an officer in the army of Louis le Débonnaire, who, in his history of the divisions between the sons of Louis le Débonnaire (published among the French historians by du Chesne), gives us the original act of the agreement between the two brothers, Charles the Bald and Louis of Germany, at Strasbourg, in 842.

† Alcuin, Ep. 107.

same day about three in the afternoon, in the year 827, the seventy-third of his age. Upon proof of several miracles, by virtue of a commission granted by Pope John XIX (called by some XX), the body of the saint was translated with great solemnity in 1040; of which ceremony we have a full account, by an author, not St Gerard, who also composed an office in his honour, in gratitude for having been cured of intense pains in the head through his intercession; the same writer relates seven other miracles attributed to him. The relics of St Adalhard, except a small portion given to the abbey of Chelles, were long preserved at Corbie, in a rich shrine. His name has never been inserted in the Roman Martyrology, though he is honoured as principal patron in many parish churches, and by several towns on the banks of the Rhine and in the Low Countries.

See his life, compiled with accuracy but in a tone of panegyric, by his disciple, Paschasius Radbertus, printed in the *Acta Sanctorum*, and more correctly in Mabillon (*AA. SS. Ben.*, t. v, p. 306). *Cf.* also U. Berlière in *Dict. d'Hist. et Géog. ecclésiastiques*, i, p. 457, and *B.H.L.*, 11.

BLESSED AIRALDUS, Bp. and Conf.
A.D. 1146 (?)

The identity of this holy Bishop of St Jean de Maurienne is involved in much confusion and obscurity. His cultus was confirmed by Pope Pius IX in 1863, and in the formal decree published on that occasion a summary of his life is given.

If we may credit this account, he was a son of William II, Count of Burgundy. Of his three brothers, one was elected Pope under the name of Calixtus II; another, Raymond, became King of Castile; and the third, Henry, Count of Portugal. Airaldus himself, however, according to the same summary, entered the Carthusian Order at Portes, and was made Prior. From this life of seclusion he was called away to rule the see of Maurienne, but we are told that he still paid long visits to his old monastery to renew his spirit of fervour, and that he died at a comparatively early age. While one Carthusian chronicler, Dom Le Vasseur, is in substantial agreement with this account, assigning January 2, 1146, as the date of Airaldus's death, another, Dom Le Couteulx, contradicts it at almost every point. The fact seems to be that in the twelfth century there were three different Bishops of Maurienne named Airaldus or Airardus. One of these, either the first or the third, but not the second, had been a Carthusian monk at Portes. In honour of the Bishop

who was beatified and with whom we are here concerned, the following epitaph was engraved of old upon his tomb in the cathedral of Maurienne:

> Hic jacet Airaldus, claro de sanguine natus,
> Portarum monachus, Pontificumque decus;
> Ecclesiae lumen, miserorum atque columen,
> Virtute et signis splendidus innumeris.

A lively controversy, of which a full bibliography may be found in M. Chevalier's *Répertoire — Bio-bibliographie*, has been carried on regarding the identity of Blessed Airaldus. See especially C. F. Bellet, *Un Problème d'Hagiographie* (1901), and Truchet, *Le B. Ayrald* (1891); also Le Vasseur, *Ephemerides*, i, pp. 3-6; Le Couteulx, *Annales Ord. Carth.*, i, 382 *seq.*, and ii, 43 *seq.* *Cf. Historisches Jahrbuch*, 1903, p. 142, and 1904, p. 279.

BLESSED BENTIVOGLIA DE BONIS, Conf.

A.D. 1232

Bentivoglia, a native of San Severino (in the Marches, Italy), joined the Franciscan Order in the lifetime of the founder, and though the family was well-to-do, a number of his near relatives subsequently followed his example. The imperfect records preserved to us do not seem to supply anything very characteristic or personal regarding this Beato. He, no doubt, shared in full measure the love of poverty and simplicity which was so conspicuous in the first generation of the Order. We are told of his great charity, his zeal for souls, and of the inspiring earnestness of his sermons. The parish priest of San Severino is said in the *Fioretti* to have been converted and brought to the Order by witnessing a rapture of Blessed Bentivoglia when praying in a wood, in the course of which he saw this holy brother raised for a long time high above the ground.* In the same source we read how, "while sojourning once alone at Trave Bonanti, in order to take charge of and serve a certain leper, he (Bentivoglia) received commandment from his superior to depart thence and go unto another place, which was about fifteen miles distant, and, not willing to abandon the leper, he took him with great fervour of charity, and placed him on his shoulders, and carried him from the dawn till the rising of the sun all the fifteen miles of the way, even to the place where he was sent, which was called Monte San Vicino, which journey, if he had been an eagle, he could not have flown in so short a time, and this divine miracle put the whole country round in amaze-

* See also the *Actus B. Francisci et Sociorum Ejus*, edited by Paul Sabatier, p. 160. In deference to the reading of Sabatier's manuscripts I have spelt the name Bentivoglia rather than Bentivoglio.

ment and admiration." He died, where he was born, at San Severino on Christmas Day, 1232, but in the Order his feast is now kept on January 2.

See Mazzara, *Leggendario Francescano* (Venice, 1676), i, 239-240; Léon, *Auréole Séraphique* (Eng. trans.), ii, 31-33.

BLESSED GERARD CAGNOLI, Conf.

A.D. 1345

The cult which from time immemorial has been paid at Palermo, in Sicily, and elsewhere to this devout follower of St Francis was formally confirmed by Pope Pius X on May 13, 1908. Gerard, born about 1270, was the only son of noble parents in the north of Italy. He lost his father at the age of ten, and his mother not many years afterwards. Resisting the persuasions of his relatives to marry and perpetuate the family, he distributed his goods to the poor and led, until he was forty, the life of a pilgrim and hermit, spending most of his time in the wilder parts of Sicily. In the early years of the fourteenth century, the holiness and miracles of Louis of Anjou,* who, though heir to a throne, had become a Franciscan, were much talked about. Gerard took him for his patron, and about the year 1310 ended by joining the same Order. Whilst he discharged the humble duties of a lay-brother, his simplicity and devotion were the admiration of all. On one great feast-day, when he was acting as cook, being absorbed in prayer, he seemed to have forgotten all about the dinner, but when, late in the morning, the Father Guardian, apprized that even the fire had not yet been lighted, remonstrated with the Brother on his neglect of duty, Gerard, quite unperturbed, betook himself to the kitchen, where, assisted, it is said, by an unknown youth of radiant beauty, he produced, punctually to the moment, a more delicious repast than the community had ever before partaken of. Innumerable miracles were attributed to the intercession of the holy Brother. For example, it was said that, finding a child crying because it had dropped and broken the glass beaker it was carrying home to its mother, he collected the fragments, blessed them and restored the vessel to the child as sound as it had been before. His miracles of healing were commonly performed by anointing the sick with the oil which burned in a lamp before a little shrine of his patron St Louis. His diet was bread and water, he slept upon a plank, he

* St Louis was the son of Charles II, King of the Two Sicilies. Though he died in 1297 at the age of twenty-three, he had been consecrated Bishop of Toulouse in December, 1295, a few days after receiving the Franciscan habit. He was canonised in 1317, and his feast is kept on August 19.

scourged himself to blood, and there were many stories told of ecstasies in which he was seen surrounded with light and raised from the ground. He died December 30, 1345, but his memory is honoured in the Franciscan Order on January 2.

See the decree of the Congregation of Rites in *Analecta Ecclesiastica* (1908), xvi, 293-295; B. Mazzara, *Leggendario Francescano* (Venice, 1680), iii, 767-773; and *Analecta Franciscana* (1897), iii, 489-497.

BLESSED STEPHANA QUINZANI, VIRG.

A.D. 1530

Stephana Quinzani was born in 1457 near Brescia, in Italy, of a middle-class family. Strange things are related of her childhood, and she is said to have consecrated herself to God at a very early age. Her precise vocation, however, was not decided until her father and mother moved to Soncino, and she came under the influence of the Dominican Fathers. There she had a vision of St Andrew the Apostle holding a cross in his hands, and she devoted herself henceforth to the contemplation of our Lord's Passion, and to the practice of severe austerities. Receiving the habit of the Third Order of St Dominic, she spent her time in nursing the sick and in relieving the poor until she was able herself to found a convent of the Order at Soncino. The most interesting document which has been preserved concerning her is a contemporary account drawn up in 1497 and signed by twenty-one witnesses, describing one of the ecstasies in which she represented in her own person the different stages of the Passion, including the scourging, the crowning with thorns and the nailing to the cross. In these ecstasies the wound marks, or stigmata, seem to have shown themselves in her hands and feet, and her frame became so rigid that the most violent efforts of the onlookers could not change her position or bend one of her limbs. She is said to have performed many miracles of healing and to have multiplied food and money. She died very piously on January 2, 1530. Her cult was confirmed by Pope Benedict XIV. Only Blessed Stephana's head now remains at Soncino. The body was presented long ago as a great treasure to the then Emperor of Austria and is enshrined at Colorno.

The " Relazione " of the ecstasy referred to above is printed from a manuscript at Parma in the *Compendio della vita della Beata Stefana Quinzani*, Parma, 1784. The same little volume supplies bibliographical references to other authorities, *e.g.*, Stefano Razzi, *Vite dei Santi*, 1577. See also M. C. Ganay, *Les Bienheureuses Dominicaines*, Paris, 1913, pp. 413-434, who prints in an Appendix (pp. 545-548) part of the " Relazione " above referred to.

BLESSED GASPARE DEL BUFALO, CONF.

FOUNDER OF THE MISSIONARIES OF THE MOST PRECIOUS BLOOD

A.D. 1837

Gaspare, who was born in Rome on January 6, 1786, received his education at the Collegio Romano and was ordained priest in 1808. Shortly after this Rome was taken by Napoleon's army, and he, with most of the clergy, was exiled for refusing to abjure his allegiance to the Holy See. He returned after the fall of Napoleon to find a wide scope for work, as Rome had for nearly five years been almost entirely without priests and Sacraments.

In 1814 he conducted a Mission at Giano, in the Diocese of Spoleto, and there the idea of the Congregation of the Most Precious Blood first came to him. He found a house at Giano suitable for his purpose, and with the help of Cardinal Cristaldi, ever his kind friend, and the blessing and hearty approval of Pope Pius VII, the new Congregation was formally approved by the Congregation of Reforms on February 13, 1815. The house and adjoining Church of San Felice in Giano were given him by the Pope and, after various delays, were opened on the Feast of the Assumption. Don Gaetano Bonanni was the first Superior, having two priests under him. Del Bufalo returned at once to Rome, as he wished to have the mother house there, but this hope was not realised for three years. The second foundation was made in 1819 and the third shortly afterwards at Albano. His wish was to have a house in every diocese, the most neglected and wicked town or district being chosen. The Kingdom of Naples was in those days a nest of crime of every kind; no one's life or property was safe, and in 1821, the Pope wrote with his own hand to del Bufalo asking him to found there six houses. He joyfully responded, but met with endless difficulties before subjects and funds were collected. His biographer tells us that Providence had *scherzatò* (played practical jokes) with him, as over and over again, one difficulty was overcome only to be replaced by a greater, but by degrees men gathered round him, and at last he could say he had more than all the money he wanted.

The Rule of the Congregation was drawn up gradually by del Bufalo and his companions and only completed at the end of his life, after long trial and much prayer.

In 1824, the houses of the Congregation were opened to the young clergy who wished to be trained specially as missioners. The ideal was high, the work arduous. A missioner, the founder said, like a soldier or sailor, must never give in, must be ready for anything.

He required from his sons not only devotion, but also hard study. To evangelise the whole world, which was their aim, they must learn foreign languages besides theology and Holy Scripture. He encouraged his companions by saying: "*Ministero straordinario, straordinarii aiuti, ci riposeremo in Paradiso.*" His motto was, *Nolite timere pusillus grex.*

In his life-time their work covered the whole of Italy. Journeying from town to town, enduring endless hardships, threatened often even with death, their founder always taking the most arduous work himself, they preached their message.

Del Bufalo's biographer gives us a graphic account of a mission, describing its successive stages. Some of del Bufalo's methods were distinctly dramatic, *i.e.*, the missioners took the discipline in the public piazza, which always resulted in many conversions. On the last day forbidden firearms, obscene books, and anything else that might offend Almighty God were publicly burnt. A cross was erected *in memoriam*, a solemn *Te Deum* sung, and the missioners went away quietly. Gaspare would often say at the end of a mission, exhausted but thankful: "If it is so sweet to tire ourselves for God, what will it be to enjoy Him!"

One of his principles was that everybody should be made to work. He therefore founded works of charity in Rome for young and old, rich and poor of both sexes. He opened the night oratory, where our Lord is adored all night by men, many coming to Him like Nicodemus by night who would not have the courage to go to confession by day.

His last mission was preached in Rome at the Chiesa Nuova during the cholera outbreak of 1836.

Feeling his strength failing, he returned at once to Albano, and made every preparation for death. He suffered terribly from cold, and at night from parching thirst, but he would not take anything to drink, so that he might be able to say Mass. He asked to be left alone as much as possible in order that his prayer might be less interrupted. After the feast of St Francis Xavier he went to Rome to die. On December 19 the doctor forbade him to say Mass; on the 27th he received Holy Viaticum, the last Sacraments on December 28, and he died the same day. His body was taken first to the Church of St Angelo in Pescheria, and then to San Paolo, Albano. After some days, the coffin was opened in the presence of his entire Congregation and the body found absolutely without any sign of decomposition. It was exposed for some days, remaining supple and intact, and emitting a most sweet perfume.

Various miracles had been worked by Don Gaspare during his

lifetime, and after his death many graces were obtained by his intercession. We have, in fact, a long list of cures and other miraculous occurrences. These being so numerous, his Congregation and friends advised the formation of the Process for his Beatification and Canonisation. More than 100 letters were presented to the Holy See. The decree for the introduction of the Cause was signed by Pius IX on January 15, 1852, and that for his formal Beatification by Pius X on August 29, 1904. As the anniversary of the holy missioner's death falls in Christmas week, his feast is kept in Rome on January 2.

See the *Summarium* presented to the Congregation of Rites in the Process of Beatification, and Sardi, *Notizie intorno alla vita del beato Gaspare del Bufalo* (Rome, 1904).

JANUARY 3

ST PETER BALSAM, MART.

A.D. 311

PETER BALSAM, to follow the narrative of his published "Acts," was a native of the territory of Eleutheropolis, in Palestine, who was apprehended at Aulana, in the persecution of Maximinus. Being brought before Severus, governor of the province, the interrogatory began by asking him his name. Peter answered, "Balsam is the name of my family; but I received that of Peter in baptism."

SEVERUS: "Of what family and of what country are you?"

PETER: "I am a Christian."

SEVERUS: "What is your employment?"

PETER: "What employment can I have more honourable, or what better thing can I do in the world, than to live as a Christian?"

SEVERUS: "Do you know the imperial edicts?"

PETER: "I know the laws of God, the Sovereign of the universe."

SEVERUS: "You shall quickly know that there is an edict of the most clement emperors, commanding all to sacrifice to the gods, or be put to death."

PETER: "You will also know one day that there is a law of the eternal King, proclaiming that everyone shall perish who offers sacrifice to devils. Which do you counsel me to obey, and which, think you, ought I to choose—to die by your sword, or to be condemned to everlasting misery by the sentence of the great King, the true God?"

SEVERUS: "Since you ask my advice, it is that you obey the edict, and sacrifice to the gods."

PETER: "I can never be prevailed upon to sacrifice to gods of wood and stone, as those are which you adore."

SEVERUS: "I would have you know, that it is in my power to avenge these affronts by putting you to death."

PETER: "I had no intention of affronting you. I only expressed what is written in the divine law."

SEVERUS: "Have compassion on yourself, and sacrifice."

PETER: "If I am truly compassionate to myself, I ought not to sacrifice."

SEVERUS: "My desire is to use lenity; I therefore still allow you time to reflect, that you may save your life."

PETER: "This delay will be to no purpose, for I shall not alter my mind; do now what you will be obliged to do soon, and complete the work which the devil, your father, has begun; for I will never do what Jesus Christ forbids me."

Severus, on hearing these words, ordered him to be stretched upon the rack, and whilst he was suspended in the air, said to him scoffing: "What say you now, Peter; do you begin to know what the rack is? Are you yet willing to sacrifice?" Peter answered, "Tear me with iron hooks, and talk not of my sacrificing to your devils: I have already told you, that I will sacrifice only to that God for whom I suffer." Hereupon the governor commanded his tortures to be redoubled. The martyr, far from any complaint, sung with alacrity those verses of the royal prophet, "One thing I have asked of the Lord; this will I seek after: that I may dwell in the house of the Lord all the days of my life. I will take the chalice of salvation, and will call upon the name of the Lord." The governor called up fresh executioners to relieve the first, now fatigued. The spectators, seeing the martyr's blood run down in streams, cried out to him, "Obey the emperors: sacrifice, and rescue yourself from these torments." Peter replied, "Do you call these torments? I, for my part, feel no pain: but this I know, that if I am not faithful to my God, I must expect real pains, such as cannot be conceived." The judge also said: "Sacrifice, Peter Balsam, or you will repent it."

PETER: "Neither will I sacrifice, nor shall I repent it."

SEVERUS: "I am on the point of pronouncing sentence."

PETER: "It is what I most earnestly desire." Severus then dictated the sentence in this manner. "It is our order, that Peter Balsam, for having refused to obey the edict of the invincible emperors, and obstinately defending the law of a man crucified, be himself nailed to a cross." Thus it was that this glorious martyr finished his triumph, at Aulana, on January 11, but he is honoured in the Roman Martyrology on January 3.

In the example of the martyrs we see that religion alone inspires true heroism, and affords solid comfort amidst the most terrifying calamities and torments. It spreads a calm throughout a man's whole life, and consoles at all times. He who is united to God, rests in omnipotence; he is at peace with the world whether it frowns or flatters, and with himself. The serenity of soul which he enjoys is the foundation of happiness, and the delights which innocence and virtue bring abundantly compensate the loss of the base pleasures

of vice. Death itself, so terrible to the worldly man, is the saint's crown, and completes his joy and his bliss.

There can be little doubt that Peter Balsam is to be identified with the martyr Peter Abselamus, whom Eusebius (*De Martyribus Palest.*, x, 2-3) describes as having been burnt to death at Cæsarea. For this and other reasons very different opinions have been held as to the trustworthiness of the narrative given above. Ruinart, and even Bardenhewer (*Geschichte der altkirchl. Literatur*, ii, 640), treat the acts as authentic. P. Allard (*Hist. des Perséc.*, v, 126) and H. Leclercq (*Les Martyrs*, ii, 323) believe them to have been compiled inaccurately; Father Delehaye more logically (*Légendes Hagiographiques*, p. 135) considers that the narrative must be regarded as a historical romance founded on a basis of genuine fact. See also Harnack, *Chronol. Altchrist. Lit.*, ii, 474.

ST ANTHERUS, Pope and Mart.

A.D. 236

The name of St Antherus occurs in the list of Popes after that of St Pontianus. He is believed to have been elected November 21, 235, and to have died January 3, 236, thus reigning only forty-three days. Nothing certain is known regarding his martyrdom, though the *Liber Pontificalis* states that he was put to death for obtaining copies of the official proceedings against the martyrs with the view of preserving them in the papal archives. He was buried in the " papal crypt " in the catacombs (Cemetery of St Callistus), and the site was discovered by de Rossi in 1854, together with the fragments of a Greek inscription.

See Allard, *Hist. des Persécutions*, ii, 212, and de Rossi, *Roma Sotteranea*, ii, 55 *seq.* and 180 *seq.*

ST FLORENTIUS, Bp. of Vienne and Mart.

c. A.D. 275 (?)

An entry in the Roman Martyrology, derived from the " Hieronymianum " (*c.* A.D. 600) mentions St Florentius as Bishop of Vienne, and states that in the days of the Emperor Gallienus he was banished from his see, and suffered martyrdom in exile. There was a Florentius who was Bishop of Vienne, and who was present in 374 at the Council of Valence, but this is a century later than the time of Gallienus. St Florentius is now commemorated on this day in the diocese of Grenoble.

See Duchesne, *Fastes Épiscopaux*, i, 204.

ST THEOPEMPTUS, Bp. and Mart.

c. A.D. 284 (?)

St Theopemptus, or Theopompus, is said to have been one of the first victims of the persecution of Diocletian. He was apparently Bishop of Nicomedia, and, according to the very extravagant story told at a later date, was thrown into an oven but sustained no harm, had one of his eyes gouged out, but the eye was miraculously restored to its place, and lastly, after eating a poisoned confection prepared by one Theonas, a magician, found it as pleasant and innocuous as honey. Theonas, astounded, was converted and baptised, taking the name of Synnesius. Whereupon, the Emperor ordered Theopemptus to be beheaded, and the former magician to be buried alive, *c.* 284.

These very untrustworthy acts may be read in the *Acta Sanctorum*, January 3, and appendix; and the Syriac text in Bedjan, *Acta Martyrum*, etc., iv, 132-170.

ST GORDIUS, Mart.

c. A.D. 304

This saint was born at Cæsarea, in Cappadocia. He had been a centurion in the army, but retired to the desert when the persecution was first raised by Diocletian. The desire of shedding his blood for Christ made him quit his solitude, whilst the people of that city were assembled in the Circus to solemnise public games in honour of Mars. His extenuated body, long beard and hair, and ragged clothes drew on him the eyes of the whole assembly; yet, with this strange garb and mien, the air of majesty that appeared in his countenance commanded veneration. Being examined by the governor, and loudly confessing his faith, he was condemned to be beheaded. Having fortified himself by the sign of the cross, he joyfully received the blow which brought him eternal life.

St Basil, on this festival, pronounced his panegyric at Cæsarea, in which he states that several of his audience had been eye-witnesses of the martyr's triumph. St Basil's sermon, which seems to be our sole authority for this martyr, is printed in Migne, *P.G.*, xxxi, 489 *seq.*

ST GENEVIEVE, OR GENOVEFA, VIRG.

CHIEF PATRONESS OF THE CITY OF PARIS

c. A.D. 500

Her father's name was Severus, and her mother's Gerontia; she was born about the year 422, at Nanterre, a small village four miles from Paris, near Mont Valérien. When St Germanus, Bishop of Auxerre, went with St Lupus into Britain, to oppose the Pelagian heresy, he spent a night at Nanterre on his way. The inhabitants flocked about them to receive their blessing, and St Germanus delivered an address, during which he took particular notice of Genevieve, though only seven years of age. After his sermon he inquired for her parents, and addressing himself to them, foretold their daughter's future sanctity, adding that she would perfectly accomplish the resolution she had taken of serving God, and that others would imitate her example. He then asked Genevieve whether it was not her desire to serve God in a state of perpetual virginity, and to bear no other title than that of a spouse of Jesus Christ. She answered that this was what she had long desired, and begged that, by his blessing, she might be from that moment consecrated to God. The holy prelate went to the church of the place, followed by the people, and during the long singing of psalms and prayers, says Constantius—that is, during the recital of None and Vespers, as one text of the life of St Genevieve expresses it—he laid his hand upon the virgin's head. After he had supped, he dismissed her, giving a strict charge to her parents to bring her again to him very early the next morning. The father obeyed, and St Germanus asked the child whether she remembered the promise she had made to God. She said she did, and declared that she hoped to keep her word. The bishop gave her a medal or coin, on which a cross was engraved, to wear about her neck, in memory of the consecration she had received the day before; and at the same time he charged her never to wear bracelets or jewels, or any other trinkets. All this she faithfully observed, and, considering herself as the spouse of Christ, gave herself up to devotion and penance. The author of her life tells us that the holy virgin, begging one day with great importunity that she might go to the church, her mother struck her on the face, but in punishment lost her sight, which she only recovered, two months after, by washing her eyes twice or thrice with water which her daughter fetched from the well, and over which she had made the sign of the cross. Hence

the people look upon the well at Nanterre as having been blessed by the saint. When she was about fifteen years of age, she was presented to the Bishop of Paris to receive the religious veil at his hands, together with two other young girls. Though she was the youngest of the three, the bishop gave her the first place, saying that heaven had already sanctified her; by which he seems to have alluded to her promise of consecrating herself to God. From that time she frequently ate only twice in the week, on Sundays and Thursdays. Her food was barley bread with a few beans. At the age of fifty, by the command of certain bishops, she mitigated this austerity so far as to allow herself a moderate use of fish and milk. Her prayer was almost continual, and accompanied with many tears. After the death of her parents she left Nanterre, and settled with her godmother in Paris, but sometimes undertook journeys for motives of charity. The cities of Meaux, Laon, Tours, Orleans, and all other places she visited bore witness to her miracles and remarkable predictions. God permitted her to meet with some severe trials; for at a certain time the whole world seemed to be leagued against her, and persecuted her under the opprobrious names of visionary, hypocrite, and the like. The arrival of St Germanus at Paris, probably on his second journey to Britain, for some time silenced her calumniators; but it was not long before the storm broke out anew. Her enemies were fully determined to discredit and even to drown her, when the Archdeacon of Auxerre arrived with *Eulogiæ*, or blessed bread, sent her by St Germanus, as a testimony of his particular esteem, and a token of communion. This seems to have happened whilst St Germanus was absent in Italy, in 448, a little before his death. The tribute thus paid her converted the prejudices of her calumniators into a singular veneration during the remainder of her life. The Franks or French had at this time gained possession of the better part of Gaul, and Childeric, their king, took Paris. During the long blockade of that city, the citizens being reduced to extremities by famine, St Genevieve, as the author of her life relates, went out at the head of a company who were sent to procure provisions, and brought back from Arcis-sur-Aube and Troyes several boats laden with corn. Nevertheless, Childeric, when he had made himself master of Paris, though always a pagan, respected St Genevieve, and, upon her intercession, spared the lives of many prisoners, and did other generous acts. Our saint, out of her singular devotion to St Dionysius and his companions, the apostles of the country, frequently visited their tombs in the borough of Catulliacum, which many think is the borough since called Saint Denys. She also awakened the zeal of many pious persons to erect

a church there in honour of St Dionysius, which King Dagobert I afterwards rebuilt with a stately monastery in 629. St Genevieve likewise undertook many pilgrimages, in company with other holy virgins, to the shrine of St Martin at Tours. These journeys were sanctified by exercises of devotion and penance.

The reputation of St Genevieve for holiness is said to have been so great that her fame even reached St Simeon Stylites in Syria, who sent her his respectful salutations and asked her to remember him in her prayers. King Clovis, who embraced the faith in 496, often listened with deference to the advice of St Genevieve, and more than once granted liberty to captives at her request. Upon the report of the march of Attila with his army of Huns, the Parisians were preparing to abandon their city, but St Genevieve, like a Christian Judith or Hester, encouraged them to avert the scourge, by fasting, watching, and prayer. Many devout persons of her own sex passed whole days with her in prayer in the baptistery; from whence the particular devotion to St Genevieve, formerly practised at St Jean-le-rond, the ancient public baptistery of the church of Paris, seems to have taken rise. She assured the people of the protection of heaven, and though she was treated by many as an impostor, the event verified the prediction, for the barbarous invader suddenly changed the course of his march, probably by directing it towards Orleans. Our author attributes to St Genevieve the first suggestion of the magnificent church which Clovis began to build in honour of SS Peter and Paul, in deference to the wishes of his wife, Saint Clotilde, by whom it was finished several years after; for he only laid the foundation a little before his death, which happened in 511. St Genevieve died about the same year, probably five weeks after that prince, on January 3, 512,* being eighty-nine years old. Some think she died before King Clovis. Prudentius, Bishop of Paris, had been buried about the year 409, on the spot where this church was built. Clovis was interred in it: his remains were afterwards removed into the middle of the choir, where they were covered with a monument of white marble, with an inscription. St Clotilde was buried near the steps of the high altar in 545; but her name having been enrolled amongst the saints, her relics were enshrined, and placed behind the high altar. Those of St Alda, the companion of St Genevieve, and of St Ceraunus, Bishop of Paris, stood in silver shrines on the altar of St Clotilde. The tombs of St Genevieve and King Clovis were near together. Immediately after the saint was buried, the people raised an oratory of wood

* This date is not certain. Modern opinion inclines to place the death of the saint in 500. See Vacandard, *Études*, iv, 121.

over her tomb, as her historian assures us, but this was soon changed into the stately church built under the invocation of SS Peter and Paul. From this circumstance, we gather that her tomb was situated in a part of this church, which was only built after her death. The original tomb was left empty, but her relics were enclosed by St Eligius, in a costly shrine, adorned with gold and silver, which he made with his own hands about the year 630, as St Ouen relates in his life. In 845 these relics, for fear of the Normans, were removed to Atis, but ten years after were brought back to Paris. The author of the original life of St Genevieve concludes it by a description of the Basilica which Clovis and St Clotilde erected, adorned with a triple portico, in which were painted the histories of the patriarchs, prophets, martyrs, and confessors. This church was several times plundered, and at length burnt, by the Normans. When it was rebuilt, soon after the year 856, the relics of St Genevieve were replaced. The miracles which were performed there from the time of her burial rendered this church famous over all France, so that at length it began to be known only by her name. The fabric, however, fell into decay, and a new church was begun in 1764. This has long been secularised and, under the name of the Panthéon, is now used as a national mausoleum. The city of Paris has frequently received sensible proofs of the divine protection, through her intercession. The most famous instance is that called the miracle *des Ardens*, or of the burning fever. In 1129, in the reign of Louis VI, a pestilential fever, with an intense inward heat, followed by a gangrenous mortification of the extremities, swept off, in a short time, fourteen thousand persons, nor could the art of physicians afford any relief. Stephen, Bishop of Paris, with the clergy and people, implored the divine mercy, by fasting and supplications. Yet the epidemic did not abate till the shrine of St Genevieve was carried in a solemn procession to the cathedral. During that ceremony many sick persons were cured by touching the shrine, and of all who then were suffering from the same disease in the whole town, only three died, the rest recovered, and no others fell ill. Pope Innocent II coming to Paris the year following, after due investigation, ordered an annual festival in commemoration of the miracle on November 26, which is still kept in Paris. It was formerly the custom, in extraordinary public calamities, to carry the shrine of St Genevieve in a solemn procession to the cathedral. The costly shrine itself was made in 1242. It is said that one hundred and ninety-three marks of silver and eight of gold were used in making it; and it was almost covered with precious stones, most of which were the presents of royal personages. The crown or cluster of

diamonds which surmounted it was given by Queen Mary de Medicis. All these treasures, together with the greater part of the relics of the saint, were destroyed or pillaged at the French Revolution.

A story in the Life tells how the devil, when St Genevieve went to pray in the church at night, blew out her candle to frighten her. She is, therefore, often represented in art with a candle. Sometimes the devil and a pair of bellows are also depicted beside her.

The ancient Life of St Genevieve from which most of the facts in the above account are derived, and which purports to have been written by a contemporary eighteen years after the saint's death, has become in recent years the subject of keen controversy. There are three principal recensions of it, known respectively as the A, B, and C texts. Text A has been edited by Bruno Krusch in the *Monumenta Germaniae Historica*, in the third volume of the *Rerum Merovingicarum Scriptores* (1896). Text B is printed in the very valuable essay of M. Ch. Kohler, *Étude critique sur le Texte de la Vie latine de Sainte Geneviève* (1881), and Text C may be found in the Teubner edition of the *Vita Sanctae Genovefae*, edited by C. Künstle in 1910. Although Text C has in its favour the authority of the oldest manuscripts (eighth century), the priority of that recension is by no means generally admitted. But the more important controversy is that regarding the authenticity of the Life itself. Bruno Krusch declares it to be a forgery, and that the author, instead of being a contemporary, as he pretends, did not compile the Life until more than 250 years later, towards the close of the eighth century. It is impossible here to do more than mention the acrimonious discussion to which Krusch's pronouncement has given rise. It must be sufficient to say that his views have by no means carried with them the support of the majority of competent critics. Such scholars as Mgr. Duchesne, Prof. G. Kurth, C. Künstle, A. Poncelet, etc., strenuously maintain that the Life is really written by a contemporary, and that, so far as regards the substance of its contents, it is trustworthy. Modern readers will find an excellent summary of all that is really known about St Genevieve in H. Lesêtre, *Sainte Geneviève* (in the series "Les Saints"), and in the essay of E. Vacandard, *Études de Critique*, iv, 67-124, and 255-266. For a charming popular account of the Saint, see M. Reynès-Monlaur, *Sainte Geneviève*, Paris, 1924.

ST BERTILIA, VIRGIN

A.D. 705

The life of St Bertilia was an uneventful one. Born of noble parents, she spent her youth in exercises of piety. In due time, owing to pressure from her parents, she married a noble youth,

Guthland. They both took a vow of perpetual continence, and spent their lives helping the poor and sick. On the death of her husband she lived the life of a solitary at Maroeuil in the diocese of Arras, where she built a church and was buried. She is believed to have died January 3, 705, and her remains were more honourably enshrined on the same spot in 1081.

See *AA. SS.*, January 3; Parenty, *Histoire de Ste Bertilie*, Arras, 1847, and Destombes, *Vies des Saints des diocèses de Cambrai et d'Arras*, i, 37 *seq.* W. Levison has produced a critical edition of the text of the Life, with a valuable introduction, in *M.G.H.*, *SS. Rer. Meroving.*, vi, 95-109.

JANUARY 4

ST TITUS, DISCIPLE OF ST PAUL, BISHOP

c. A.D. 96 (?)

ST TITUS was born a Gentile, and seems to have been converted by St Paul, who calls him his son in Christ. His virtue and merit gained him the affection of the apostle, for we find him employed as his secretary; and Paul styles him his brother, and partner in his labours; commends his zeal for the salvation of his brethren,* and expresses the comfort he found in him,† in so much that, on a certain occasion, he declared that he found no rest in his spirit, because at Troas he had not met Titus.‡ In the year 51 they went together to the council held at Jerusalem to debate the question of the Mosaic rites. Though the apostle had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in Titus, lest he should thereby seem to sanction the error of certain false brethren, who contended that the ceremonial institutes of the Mosaic law were not abolished by the law of grace. Towards the close of the year 56 St Paul sent Titus from Ephesus to Corinth, to remedy several occasions of scandal, as also to allay the dissensions in that church. He was there received with great respect, and was satisfied with regard to the penance and submission of the offenders; but could not be prevailed upon to accept from them any present, not even so much as his own maintenance. His love for that church was very considerable, and at their request he interceded with St Paul for the pardon of the incestuous man. He was sent the same year by the apostle a second time to Corinth, to collect the alms that church designed for the poor Christians at Jerusalem. All these particulars we learn from St Paul's two epistles to the Corinthians.

St Paul, after his first imprisonment, returning from Rome into the east, made some stay in the island of Crete, to preach the faith of Jesus Christ: but the necessities of other churches requiring his presence elsewhere, he ordained his beloved disciple Titus bishop of that island, and left him to finish the work he had successfully begun. "We may judge," says St Chrysostom,§ "from the

* 2 Cor. viii 16; xii 18.
† 2 Cor. vii 6, 7.
‡ 2 Cor. xi 13.
§ Hom. i in Tit.

importance of the charge, how great the esteem of St Paul was for his disciple." But being unable to dispense with his services, at his return into Europe the year after, the apostle ordered him to meet him at Nicopolis in Epirus, where he intended to pass the winter, and to set out for that place as soon as either Tychichus, or Artemas, whom he had sent to supply his place during his absence, should arrive in Crete. St Paul sent these instructions to Titus, in the canonical epistle addressed to him, when on his journey to Nicopolis, in autumn, in the year 64. He ordered him to establish priests*—that is, bishops, as St Jerome, St Chrysostom, and Theodoret expound it—in all the cities of the island. He sums up the principal qualities necessary for a bishop, and gives him advice touching his own conduct to his flock, exhorting him to maintain strict discipline, but seasoned with lenity. This epistle contains the rule of episcopal life, and as such, we may regard it as faithfully copied in the life of this disciple. In the year 65, we find him sent by St Paul to preach in Dalmatia. He again returned to Crete, and settled the faith in that and the adjacent little island. All that can be affirmed further of him is that he finished a laborious and holy life by a happy death in Crete in an advanced old age. The body of St Titus was kept with great veneration in the cathedral of Gortyna, the ruins of which city, the ancient metropolis of the island, situated six miles from Mount Ida, are still very remarkable. This city being destroyed by the Saracens in 823, the relics could not be discovered: only the head of our saint was conveyed safe to Venice, and is venerated in the basilica of St Mark. St Titus has been looked upon in Crete as the first archbishop of the see, eventually transferred to Candia, after the new metropolis was built by the Saracens. The cathedral of the city of Candia bears his name.

When St Paul ordained Titus to the ministry this disciple was already a saint, and the apostle found in him all the conditions which he charged him so severely to require in those whom he should honour with the pastoral charge. It is an illusion of false zeal, and a temptation of the enemy, for young novices to begin to teach before they have themselves learned how to practise. Young birds which leave their nests before they are able to fly are sure to perish. Trees which push forth their buds before the season yield no fruit, the flowers being either nipped by the frost or burnt up by the sun. So those who give themselves up to the exterior employments of the ministry before they are thoroughly grounded in the spirit of the gospel overtax their slender stock of virtue, and produce only poor or tainted fruit. All who undertake the pastoral charge,

* Πρεσβυτέρους, Tit. i 5.

besides a thorough acquaintance with the maxims and spirit of the gospel, besides experience, discretion, and a knowledge of the heart of man, must seriously have endeavoured to die to themselves by humility and the habitual practice of self-denial, and must have been so well exercised in holy contemplation as to retain that disposition of soul amidst exterior employments. Let them still be able to say, " I sleep, and my heart watches "; that is, I sleep to all earthly things, and am awake only to my heavenly friend and spouse, being absorbed in the thoughts and desires of the most ardent love.

We know practically nothing of St Titus apart from his connection with St Paul. Such details as the statement found in the " Acts " of St Thecla that Titus was born at Iconium, or that of St Chrysostom that he was born at Corinth, are quite untrustworthy. For a more accurate chronology and a fuller discussion of his character the reader must consult the books specially devoted to St Paul, such as those of Prat, Le Camus, or Fouard. See also Vigouroux, *Dictionnaire de la Bible*, v, 2247. The Epistle to Titus was most probably despatched in the autumn of the year 65, not in 64, as stated by Butler above. Certain " Acts of Titus," purporting to be written by " Zenas the lawyer," mentioned in the Epistle to Titus (iii, 13), can only be regarded as a work of fiction. Still they seem to have had a certain vogue, and the account of St Titus which is given in the Synaxary of Constantinople under August 25, the date of his feast in the Oriental Churches (see Delehaye's edition, in the *Acta Sanctorum*, 921), is avowedly derived from this source. Here Titus is represented as of royal descent and born in Crete, whence, at the age of twenty, he was called away to Judea by a voice from heaven a year before the Ascension of our Lord. He is also stated to have lived on in Crete until he was a nonagenarian. See R. Lipsius (*Die apokr. Apostelgesch.*, ii, 2, 401-406).

ST GREGORY, Bp. of Langres and Conf.

A.D. 539

This saint is well known to us from the writings of St Gregory of Tours, who was his great-grandson. Of very distinguished birth, he for forty years governed the district of Autun as Count (*Comes*), administering justice equitably but sternly. It was only late in life, after the death of his wife Armentaria, that he turned from the world and gave himself unreservedly to God. The clergy and people then elected him Bishop of Langres, and for the rest of his days he showed an admirable example of devotion to his pastoral duties. His abstemiousness in food and drink, which he was ingenious in concealing from the knowledge of others, was very remarkable, and he often gave the hours of the night to prayer, frequenting especially the baptistery of Dijon, in which town he commonly lived. There

the saints came to visit him and join him in chanting the praises of God; in particular St Benignus, the apostle of Burgundy, whose cultus he had at first neglected, after some words of fatherly rebuke, directed him to restore his dilapidated shrine which has ever since been so famous in Dijon. It was here that Gregory himself, who died at Langres in 539, after an episcopate of thirty-three years, was brought to be buried in accordance with his own desire. His epitaph, composed by Venantius Fortunatus, suggests that any severity he had displayed as a secular ruler was expiated by the tender charity he showed to all in his last years. Even in the miracles worked after death he seemed to give the preference to the captives who had been arrested by the officers of human justice.

See Gregory of Tours, *Vitae PP.*, vii; *Hist. Franc.*, iii, 15 and 19; iv, 15; v, 5; *Gl. Mart*, 50; and Duchesne, *Fastes Épiscopaux*, ii, 185-186.

ST FERREOLUS, Bp. of Uzès, Conf.

A.D. 581

Ferreolus, a native of the province of Narbonne, succeeded his uncle as Bishop of Uzès in 553. Tradition states that he laboured hard to convert the Jews who were numerous in that district. Being in consequence accused of disloyalty and political conspiracy, he was banished to Paris, but restored to his see after three years. He was known to Gregory of Tours as a letter-writer, and seems to have compiled a short monastic rule (printed in Migne, *P.L.*, lxvi, 959-976) for an abbey founded by himself. He died in 581.

See *Gallia Christiana*, vi, 613 *seq.*; Duchesne, *Fastes Épiscopaux*, i, 315.

ST PHARAÏLDIS, Virg.

c. A.D. 740

There is a great deal which is extremely confused and improbable in the accounts preserved to us of this Belgian saint, and it is difficult to know how much of her legend can be regarded as based on historical fact. The main feature of her story is that though she had secretly consecrated her virginity to God, she was given in marriage by her parents to a wealthy suitor, apparently without any adequate consent on her part. Resolutely determined to keep her vow, she refused to live with him *maritalement*, and he on his part treated her brutally. God was on the side of the spouse of Christ, and He

protected her from outrage until at last the husband died. Little else is recorded of her except miracles and the numerous translations of her remains. There cannot, however, be any doubt that she became a very popular saint in Flanders, and that her cultus supplies abundant matter of interest to the student of folklore. Among her own countryfolk she is called most commonly St Varelde, Verylde, or Veerle. She is represented sometimes with a goose, sometimes with loaves of bread, and more rarely with a cat. The goose may have reference to a story told of her, as also of St Werburg, that when a wild goose had been plucked and already cooked the saint restored it to life and full plumage. But it may also be connected with the city of Ghent or Gand, where her relics repose, for in Flemish, as in German, *gans* (*cf.* Eng. "gander") means a goose. The bread without doubt must have been suggested by a miracle said to have been worked beside her tomb, when an uncharitable woman who had been asked to give a loaf to a poor beggar declared that she had none, and then discovered that the loaves she had been hiding were turned into stones. St Pharaïldis is also supposed to have caused a fountain of fresh water to spring out of the ground at Bruay, near Valenciennes, to relieve the thirst of the harvesters who were reaping for her. The water of this spring is believed to be of sovereign efficacy in children's disorders, and she is constantly invoked by mothers who are anxious about the health of their little ones.

See Hautecœur, *Actes de Ste Pharaïldis*, Lille, 1882; Destombes, *Vies des Saints de Cambrai et Arras*, i, 30-36; L. Van der Essen, *Étude critique sur les Vitae des Saints mérovingiens* (Louvain, 1907), 303 *seq.*; H. Detzel, *Christliche Ikonographie* (1896), ii, 583.

ST RIGOBERT, OR ROBERT, ABP. OF RHEIMS, CONF.

c. A.D. 745

Rigobert seems to have been first of all Abbot of Orbais, and afterwards to have been elected to the see of Rheims, but it is not easy to adjust the chronology, and his Life, written much later, at the close of the ninth century, cannot be depended upon. St Rigobert, it would appear, offended Charles Martel because he would not take sides against Raganfred, the mayor of Neustria. Charles accordingly banished Rigobert to Gascony and gave his bishopric to Milon, who already held the temporalities of the see of Trier. In the end some compromise was effected, and the saint was allowed

again to officiate in Rheims Cathedral. His patient acceptance of all trials, his love of retirement and prayer, and the miraculous cures attributed to him, gained him the repute of high sanctity. He must have died between 740 and 750.

See *Acta Sanctorum*, January 4; Levison in *M.G.H., SS. Rer. Meroving.*, vii, 54-80; and Duchesne, *Fastes Épiscopaux*, iii, 85-86.

BD. ROGER OF ELLANT, Conf.

A.D. 1160

Bd. Roger of Ellant takes his name from the monastery of Ellant, in the diocese of Rheims, founded by him in the twelfth century. By birth an Englishman, he had crossed over to France and entered the Cistercian monastery of Lorroy in Berry. Noted for his poverty and his exactness in carrying out the rule, he was chosen to found and build a new monastery at Ellant. The sick and the suffering were the object of his particular care. A special chapel was dedicated to him in the Abbey Church where his body was buried. He died January 4, 1160.

See *Acta Sanctorum*, January 4; and *Gallia Christiana*, ix, 310; *cf.* also R. Stanton, *Menology of England and Wales*.

BD. ANGELA OF FOLIGNO, Widow

A.D. 1309

Angela of Foligno must always take her place among the great mystics and contemplatives of the Middle Ages. We think of her in the ranks of the blessed as standing side by side with Catherine of Siena and Catherine of Genoa. She has a very marked and distinct individuality of her own, and presents an unusual type of the great Franciscan Revival which influenced Central Italy so strongly. She seems in many ways the opposite to her great spiritual Father, St Francis. His life was *action*, Angela's was *thought, vision*. Francis saw God in all His creatures—Angela saw all creatures in God, but the underlying principle is the same, namely joyful love.

Very little is known of Blessed Angela's history—not even her surname* or the date of her birth, which must have been about the

* Father Ferré is able to tell us from his examination of the Assisi manuscript that she was known among her family and intimates as "Lella," but this was probably only a pet name derived from Angela.

middle of the thirteenth century. She belonged to a noble family of Foligno, where she was born and lived. There she died on January 4, 1309. She was married to a rich man and was the mother of several sons. In her early life she was careless and worldly; indeed, according to her own account, her life was not only pleasure-seeking and self-indulgent, but actually sinful. Then, as suddenly as to Paul on the road to Damascus, there came to her the vision of the True Light, the call to the Passion of a love full of fruitful suffering, to the peace of greater and more living joys than any on earth. It was a sudden, vivid conversion, a conversion of her whole point of view, impetuous, painful, joyous. The life she had thought harmless, even if without any higher aim, she now saw in its true perspective, as sinful, and from this conviction of sin was born in her a craving for penance, suffering, renunciation—renunciation complete and joyful, that has lost all to find all, the victorious faith of her great model, St Francis, whose Third Order she entered, the faith which bore her soul from suffering to joy.

For some time after her conversion, though a Tertiary, she continued outwardly her life in the world. Then gradually all earthly ties were broken. Her mother, to whom she was much attached, though, perhaps naturally, she hindered her in her new life, died, then before long her husband, and finally her sons, and though her biographer exults over the Divine Providence displayed in thus removing all hindrances to her spiritual ascent, she was herself not inhuman, and Brother Arnold tells us how cruelly she suffered as blow after blow fell upon her. Still her conversion had been so complete, so violent, that all things, joy or sorrow, as with St Francis, were but one, a living unity. For these early Franciscans nothing existed but the love of God.

What little we know of her life is told us mostly by Brother Arnold, a Friar Minor, who was her confessor and who prevailed upon her to dictate the account of her visions to him.* He tells us that after a time she gave up all her possessions, selling last of all a " castle " which she loved very much. That this sacrifice was asked of her had been revealed in a vision, in which she was told that if she would be perfect she must sell all and follow St Francis in his absolute poverty. She went to Rome to implore of St Peter the grace to be really poor, but did not sell the castle till some time later. Brother Arnold tells us pathetically how, time after time, when he read over to her what he had written, she exclaimed that

* Later research has shown that the third of the three sections into which the MS. is divided cannot, as was previously supposed, have been written or edited by Brother Arnold.

he had misunderstood her and given quite a wrong meaning to her words. At other times she would cry out that when her visions were put into words they were blasphemous, and Brother Arnold warns us not to be scandalised at the heights of ecstasy to which Angela rises, and adds that the greater her ecstasy the deeper was her humility. For instance, when she says she has been raised "for ever" to a new state of light and joy, she does not speak in any spirit of over-confidence or spiritual pride. She simply tells us that her state is one of continual progress, that she is entering into a new light, a new sense of God, a solitude which she has not yet inhabited.

Brother Arnold's book was examined by some of the most learned and holy of the Order, who went through it with Angela herself and found nothing blameworthy.

She gathered round her a large family of Tertiaries, both men and women. We hear from Brother Arnold that she had one special companion "una vergine Cristiana" who lived with her and who was evidently not exempt from human respect, for when she and Angela were walking from Foligno, perhaps climbing the heights to Spello or Assisi, or going along that wonderful plain of Umbria to Rivotorto or Sta Maria degli Angeli, Angela would fall into ecstasy, her face shining and her eyes burning. The companion became much embarrassed and, thinking to set a good example, covered her own head, imploring Angela to do the same, telling her that her eyes were like lamps. "Hide yourself—what will people say of you? Hide yourself from the eyes of men." "Never mind," said Angela, "if we meet anyone God will take care of us." Brother Arnold adds that the companion had to accustom herself to such episodes as Angela's states of ecstasy occurred at any moment.

One Holy Thursday she said to the companion: "Let us go and look for Christ our Lord. We will go to the hospital and perhaps amongst the sick and suffering we shall find Him." She could not go empty-handed, and the only things they possessed were their veils for covering their heads on which the companion set such store. These Angela hastily sold to buy food to take to the hospital, "and so we offered food to these poor sick people, and then we washed the feet of the women, and the men's hands, as they lay lonely and forsaken on their wretched pallets—more especially was a poor leper much consoled," and great was the joy and sweetness they experienced on their way home, and so they found the Lord Christ on this Maundy Thursday. Penitence, sorrow, tribulation, she adds, are accepted by God, but with the bitterness He unites sweetness. At first all is anxiety and suffering, in the end the greatest and most uncloying happiness.

And so this strange life of great simplicity and of such overwhelming spiritual experience ran its course, and at the end of 1308 she knew that death was near. She had all her spiritual children assembled and laid her hand in blessing on the head of each, leaving them as her last will and testament words of wonderful confidence and assurance.

She died happily and in great peace on January 4, 1309, during the Pontificate of Clement V, who had forsaken Italy and settled in France.

We have one other detail of her outer life. Ubertino di Casale entered the Order of Friars Minor in 1273. For fourteen years his life was zealous and exemplary. He was a man of great learning, and these years were spent in various universities. He then fell away grievously into carelessness and sin. He tells us he made Angela's acquaintance in a wonderful manner which he does not relate, and that she revealed to him his most secret thoughts, " God speaking through her," as he says, and that she brought him back to a holy life. He adds that he was only one of a large family of spiritual children who owed the life of their souls to her.

Though so little is known of her outer life, she has revealed her inner life very fully. " I, called Angela of Foligno, walking in the path of penance, made eighteen spiritual steps before I knew all the imperfection of my life." These eighteen steps begin with the consciousness of sin, then, through the shame of confession, to the mercy of God, to self-knowledge, to the Cross of Christ. At the ninth step, " the way of the cross," she discards her rich clothing, her precious head-dress, her delicate food, but this is all still done very much against the grain, for she is not yet really controlled by true divine love. At the tenth step comes the vision of Jesus Christ, which is granted to her in answer to her prayer: " What can I do to please Thee ?" The vision of Christ and His Passion reveals to her the smallness of all her sufferings, and she tells us that she wept so continuously and so bitterly that she had to bathe her eyes for a long time with cold water.

After the vision of the Cross she knows true penitence, and she decides on a life of absolute poverty which becomes her joy. So one by one she climbs her steps. She learns more and more of the Passion. God Himself through the Paternoster teaches her to pray. She finds what graces come from our Blessed Lady, and at the eighteenth step she says that she realises God most vividly, and so delights in prayer that she forgets to eat. At this stage she sells her much-loved castle.

She tells us somewhere that she has dwelt in two abysses—the

abyss of height and the abyss of depth. Now, after the eighteenth step, she is hurled from the abyss of height and we have a terrible chapter telling of her temptations. She seems to herself to be stripped of every good wish or thought. She is tried by the most horrible sensual temptations, haunted by longings for sins of which she had never heard. She cries, " O God, if Thou art going to damn me, do it quickly. As Thou hast abandoned me, do Thy will to the uttermost, drown me in the deep abyss." At last the light broke through and she had a short reprieve. What she calls the next abyss was the temptation to false humility, great self-consciousness and scrupulosity. She wanted to tear off her clothes and run about the town naked, with fish and meat hung round her neck, crying out, " This is a most vile woman who stinks of evil and falsehood, who spreads vice and sin wherever she goes. Yes, that is what I am—a humbug. I pretend I eat no fish or meat, and really I am a glutton and a drunkard. I pretend I wear common rough clothing, but at night I sleep under the softest coverings, which I hide in the morning." She implored the Friars Minor and her Tertiaries to believe these self-accusations and to scorn and abuse her. At last she was delivered from this curse of false humility only to fall into the other extreme of great spiritual pride. She was filled with anger, bitterness, ill-nature. This state of torment began in the pontificate of Pope Celestine (1294) and lasted more than two years. At last her poor tortured soul was lifted out of this abyss of darkness and she was comforted with a vision of God as the Highest Good, and more and more, as her life proceeded, she was filled with great joy and happiness—that joy which was the keynote of the early Franciscan life. Over and over again in her visions she is shown the love and goodness and kindness of God; more and more she grasps the underlying principle that St Francis taught, which binds all things together and " makes of all things one "—namely, love. She says at last that she sees the goodness and love of God in the devil and the damned in hell just as much as in the Saints and Blessed in Heaven. In the vision of the love of God she describes three kinds of love—simple love, the love which kills, and the love which is between the two, which is so deep, so joy-giving, so gladdening that she cannot describe it. When she is in the state of love everything that could be said about God or the life of Christ in Holy Scripture would only be a hindrance—she is " in God " and reads much greater and incomparable words. When she comes to herself after this experience she is so peaceful and happy that she says she is full of love " even for the devils." She is so lost in love that not even the Passion of our Lord can sadden her—all is joy.

It is, she says, a higher state than that of St Francis at the foot of the Cross, though the two states continually alternate. Sometimes the soul contemplates the human flesh of God which died for us, at other times joyful love wipes out all the sorrow of the Passion. "Therefore," she concludes, "the Passion is to me only a shining path of life."

A large part of the book of visions is taken up with these wonderful, vivid, but always restrained descriptions of every detail of the Passion and Crucifixion. More and more she rises above the pain and suffering in the spirit of her Lord Himself, "who for the joy set before Him endured the Cross and despised the shame." She tells us that assisting at a representation of the Passion (apparently a kind of mystery play) in the Piazza of Sta Maria (probably Sta Maria degli Angeli) she was so overcome with this spirit of joy that she seemed to herself to be taken up and hidden in the shining wound of the side of Christ. Wonderful favours and visions were granted her at Mass and Holy Communion. One of the last recorded visions is *Peace*. Something had disturbed her and she had lost her joy and peace. At last God spoke to her and told her she was favoured above anyone in the valley of Spoleto. Her soul cried out, Why, then, did God desert her? The answer was that she must only trust more and more, and gradually peace returned to her, greater than she had ever known.

The book concludes with a vision she calls the path of salvation, in which she speaks of the blessedness of those who know God, not by what He gives, but by what He is in Himself.

"O Lord," she cried, "tell me what Thou dost want of me; I am all Thine." But there was no answer, and I prayed from Matins till Terce—then I saw and heard. There was an abyss of light—an abyss in which the truth of God was spread out like a road on which those passed who went to Him and those also who turned away from Him, and the Voice of God said to me, "In truth the only way of salvation is to follow My footsteps from the Cross on earth to this light." Here the divine Word became clearer and more distinct, and the path was bathed in light and splendour as far as the eye could reach.

We know very little about Blessed Angela of Foligno apart from her own disclosures regarding herself. These are printed in the *Acta Sanctorum* for January 4, and they were re-edited by Boccolini in the eighteenth century, and by Faloci-Pulignani, 1899. An Italian arrangement of the same materials had appeared in 1536, of which there is an English rendering by Mary G. Steegman, which was published under the title *The Book of the Divine Consolation of Blessed Angela of Foligno* (Lond., 1909), with a preface by Algar Thorold. It now appears from an examination of MS. 342

in the Communal Library at Assisi that the text has been very unintelligently and imperfectly edited (see an article on "Les Œuvres authentiques d'Angèle de Foligno" in the *Revue et Histoire franciscaine*, July, 1924), and a completely new edition by Fathers M.-J. Ferré, O.F.M., and P. Doncœur, S.J., is in course of preparation. The cultus of Bd. Angela was confirmed by Pope Innocent XII in 1693. Her remains are still enshrined at Foligno. For a bibliography of what has been written concerning her see Faloci-Pulignani, *Saggio Bibliografico*, Foligno, 1889; and especially Doncœur, in *Revue d'Ascétique et de Mystique*, July, 1925

BD. ORINGA, OR CHRISTIANA A CRUCE, VIRG.

A.D. 1310

Although there is no reason to doubt her historical existence, the story of Bd. Oringa's life, told by biographers of late date, is little more than legend. She seems to have been born and also to have spent her last years at Castello di Santa Croce in the valley of the Arno. It is also probably true that she gathered round her a band of devout women and lived with them under the rule of St Augustine. But the rest is a patchwork of vague traditions worked up with fictitious embellishments. As a child, when she tended the cattle, we are told that she went aside to pray, bidding the dumb beasts not to touch the crops, and that they always obeyed her. Her brothers beat her because she refused to marry, but she took refuge in the river, or crossed it, without ever getting wet. Finally, she ran away from home. Night came upon her before she could reach Lucca, her destination, but a hare came to her, played with her, and finally went to sleep in her arms. In the morning it ran before her and guided her safely to the town for which she was bound. After many pilgrimages and adventures, during which she was always protected from harm, leading a life of extreme poverty and continual prayer, she returned to her native place and founded her convent. Her body is said to have been preserved incorrupt for two centuries, until it was accidentally consumed in a fire which occurred in 1514.

See *Acta Sanctorum* under January 10, but the Augustinians keep her feast on January 4, and in their chronicles assign her death to January 4, 1310.

JANUARY 5

ST SIMEON STYLITES, Conf.

A.D. 459

ST SIMEON was, in his life and conduct, a subject of astonishment, not only to the whole Roman Empire, but also to many barbarous and infidel nations. The Persians, Medes, Saracens, Ethiopians, Iberians, and Scythians, had the highest veneration for him. The Roman emperors solicited his prayers, and consulted him on matters of importance. It must, nevertheless, be acknowledged that his most remarkable actions are a subject of admiration, not of imitation. They may serve, notwithstanding, for our spiritual edification, as we cannot well reflect on his fervour without being confounded at our own indolence in the service of God.

St Simeon was the son of a poor shepherd in Cilicia, on the borders of Syria, and at first kept his father's sheep. Being only thirteen years of age, he was much moved by hearing the beatitudes one day read in the church, particularly the words: "Blessed are they that mourn; blessed are the clean of heart." The youth addressed himself to a certain old man, to learn their meaning, and begged to know how the happiness they promised was to be obtained. He told him that continual prayer, watching, fasting, weeping, humiliation, and the patient suffering of persecutions, were pointed out by these texts as the road to *true happiness;* and that a solitary life afforded the best opportunity for the practice of solid virtue. Simeon, upon this, withdrew to a little distance, where, falling prostrate upon the ground, he besought Him, who desires all to be saved, to conduct him in the paths which lead to happiness and perfection. At length, falling asleep, he was favoured with a vision, which he often related afterwards. He seemed to himself to be digging a pit for the foundation of a house, and that, as often as he stopped to take a little breath, which was four times, he was commanded each time to *dig deeper*, till at length he was told he might desist, the pit being deep enough to receive the intended foundation, on which he would be able to raise a superstructure of what kind and to what height he pleased. "The event," says Theodoret, "verified the prediction; the actions of this wonderful man were so superior to nature, that they might well require deep foundations to build such a structure securely."

Rising from the ground, he repaired to a monastery near at hand ruled by a holy abbot, called Timothy. There he lay prostrate at the gate for several days, without either eating or drinking; begging to be admitted on the footing of the lowest servant in the house. His petition was granted, and he complied with the terms of it with great fervour for four months. During this time he learned the Psalter by heart, the first task enjoined upon the novices; and his familiarity with the sacred words greatly helped to nourish his soul in a spiritual life. Though still no more than a boy, he practised all the austerities of the house, and, by his humility and charity, gained the good-will of all the monks. Having here spent two years, he removed to the monastery of Heliodorus, a great master of prayer, who, being then sixty-five years of age, had spent sixty-two of them in that community, so abstracted from the world as to be utterly ignorant of it, as Theodoret relates, who knew him well. Here Simeon much increased his mortifications, for whereas these monks ate but once a day, somewhere near sundown, he, for his part, made but one meal a week, which was on Sundays. These rigours, however, he moderated by his superior's command, and from that time concealed his mortifications. With this view, judging the tough rope of the well, made of twisted palm leaves, a proper instrument of penance, he tied it close about his naked body, where it remained, unknown both to the community and his superior, till such time as it having eaten into his flesh, an ulcer was formed which betrayed him by its stench. Three days successively his clothes, which clung to it, had to be softened with liquids to disengage them; and the incisions made to cut the cord out of his body were attended with such pain that he lay for some time as dead. On his recovery the abbot, as a warning to the rest to avoid such dangerous singularities, dismissed him.

After this he repaired to a hermitage at the foot of Mount Telnescin, or Thelanissa, where he resolved to pass the whole forty days of Lent in total abstinence, after the example of Christ, without either eating or drinking. Bassus, a holy priest and abbot, to whom he communicated his design, gave him ten loaves and some water, that he might eat if he found it necessary. At the expiration of the forty days he came to visit him, and found the loaves and water untouched, but Simeon lay stretched on the ground almost without any signs of life. Taking a sponge, he moistened his lips with water, then gave him the blessed Eucharist. Simeon having recovered a little, rose up, and by degrees found himself able to swallow a few lettuce-leaves. This was his method of keeping Lent during the remainder of his life; and he had actually passed twenty-six Lents after this

manner when Theodoret wrote his account of him; in which he adds other particulars—that he spent the first part of the Lent in praising God standing; growing weaker, he continued his prayer sitting; while, towards the end, finding his strength utterly exhausted, and being unable to support himself in any other posture, he lay on the ground. However, it is probable that in his advanced years he admitted some mitigation of this incredible austerity. When on his pillar, he kept himself, during this fast, tied to a pole; but in the end was able to fast the whole term without any support. Some attribute this to the strength of his constitution, which was naturally very robust, and had been gradually habituated to an extreme privation of food. It is well known that the hot Eastern climates afford surprising instances of long abstinence among the Indians. A native of France has, within our memory, fasted the forty days of Lent almost in the same manner.* But few examples occur of persons fasting upwards of three or six days, unless prepared and inured by habit.

After three years spent in this hermitage the saint removed to the top of the same mountain, where, throwing together some loose stones, in the form of a wall, he made for himself an inclosure, but without any roof or shelter to protect him from the inclemencies of the weather; and to confirm his resolution of pursuing this manner of life, he fastened his right leg to a rock with a great iron chain. Meletius, vicar to the Patriarch of Antioch, told him that a firm will, supported by God's good grace, would alone enable him to abide in his solitary inclosure without having recourse to any bodily restraint; whereupon the obedient servant of God sent for a smith and had his chain knocked off.

But visitors began to throng to the mountain, and the solitude his soul sighed after came to be interrupted by the multitudes that flocked, even from remote and infidel countries, to receive his benediction; by which many sick recovered their health. Some were not satisfied unless they also touched him. The saint, to

* Dom Claude Léauté, a Benedictine monk of the congregation of St Maur, in 1731, when he was about fifty-one years of age, had fasted eleven years, without taking any food the whole forty days, except what he daily took at mass; and what added to the wonder is, that during Lent he did not properly sleep but only dozed. He could not bear the open air; and towards the end of Lent he was excessively pale and emaciated. This fact is attested by his brethren and superiors, in a relation printed at Sens, in 1731; and recorded by Dom L'Isle in his *History of Fasting*, and by Feyjoo in his *Theatro Critico Universal*. (Some other remarkable examples may be found cited in two articles in *The Month*, February and March, 1921, on "The Mystic as a Hunger Striker."—H. T.)

remove these causes of distraction, projected for himself a new and unprecedented manner of life. In 423 he erected a pillar six cubits high, and on it he dwelt four years; on a second, twelve cubits high, he lived three years; on a third, twenty-two cubits high, ten years; and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called Stylites, from the Greek word *Stylos*, which signifies a pillar. This singularity was at first censured by all as a piece of extravagance. To make trial of his humility an order was sent him in the name of the neighbouring bishops and abbots to quit his pillar and give up his new manner of life. The saint at once made ready to descend, but the messenger seeing it, said that as he had shown a willingness to obey, it was their desire that he should follow his vocation in God.

His pillar did not exceed six feet in diameter on the top, which made it difficult for him to lie extended on it; neither would he allow a seat. He only stooped, or leaned, to take a little rest, and often in the day bowed his body in prayer. A devout visitor once reckoned 1,244 such profound reverences made by him at one time. He made exhortations to the people twice a day. His garments were the skins of beasts, and he wore an iron collar about his neck. He never suffered any woman to come within the inclosure where his pillar stood. His disciple Antony mentions that he prayed most fervently for the soul of his mother after her decease.

God is sometimes pleased to conduct certain fervent souls through extraordinary paths, in which others would find only danger of illusion and self-will, which we cannot sufficiently guard ourselves against. We should, notwithstanding, consider that the sanctity of these fervent souls does not consist in such wonderful actions or in their miracles, but in the perfection of their unfeigned charity, patience, and humility; and it was the exercise of these solid virtues which shone so conspicuously in the life of this saint. These virtues he nourished, and greatly increased by assiduous prayer. He exhorted people vehemently against the horrible custom of swearing; as also, to observe strict justice, to take no usury, to be earnest in their exercises of piety, and to pray for the salvation of souls. The great deference paid to his instructions, even by barbarians, cannot be described. Many Persians, Armenians, and Iberians were converted by his miracles, or by his discourses, which they crowded to hear. The Emperors Theodosius the younger, and Leo, often consulted him and desired his prayers. The Emperor Marcian visited him in disguise. By his advice the Empress Eudoxia abandoned the Eutychian party a little before her death. His miracles

and predictions are extolled by Theodoret and others. By an invincible patience he bore all afflictions, austerities, and rebukes without a word of complaint. He long concealed a horrible ulcer in his foot, swarming with maggots. He always sincerely looked upon himself as the outcast of the world and the last of sinners; and he spoke to all with the most engaging sweetness and charity. Domnus, Patriarch of Antioch, brought him Holy Communion on his pillar; and he often received the same sacrament from others. In 459, according to Cosmas, on a Wednesday, September 2, this incomparable penitent, bowing on his pillar, as if intent on prayer, gave up the ghost, in the sixty-ninth year of his age. On the Friday following, his corpse was conveyed to Antioch, attended by the bishops and the whole country. Many miracles, related by Evagrius, Antony, and Cosmas, were wrought on this occasion; and the people immediately, over all the East, kept his festival with great solemnity.

The extraordinary manner of life which this saint led is a proof of the fervour with which he sought detachment from creatures and union with God in heaven. The perfect accomplishment of the divine will was the sole object of his desires. Hence, upon the least intimation of an order from a superior, he was ready to leave his pillar; nor did he consider this undertaking as anything great or singular, by which he should appear distinguished from others. By humility he looked upon himself as justly banished from among men and hidden from the world in Christ. No one can practise virtue because he hopes to be exalted thereby. This would be to fall into the snare of pride, which is to be feared under the cloak of sanctity itself. The foundation of Christian perfection is a sincere spirit of humility. The heroic practice of virtue must be undertaken, not because it is a sublime and elevated state, but because God calls us to it, and by it we do His will and become pleasing to Him. The path of the cross, or of contempt, poverty, and suffering, was chosen by the Father for His divine Son, to repair His glory and restore to man the spiritual advantages of which sin had robbed him. And the more perfectly we walk in His spirit, by the love and esteem of His cross, the greater share shall we possess in its triumphs. Those who in the practice of perfection prefer great or singular actions, because they appear more dazzling, are the dupes of a secret pride, and they are yielding to their more ignoble propensities whilst they affect the language of the saints. We are called to follow Christ by bearing our crosses after Him, leading at least in spirit a hidden life, not without fear through a deep sense of frailty, and humbled in the abyss of our nothingness, as being of ourselves

the very incarnation of weakness, and always carrying about us the germ of corruption.

Incredible as some of the feats of endurance may seem which are attributed to St Simeon the Elder and to the other Stylites, or "Pillar-Saints," his imitators, there can be no doubt that the facts are vouched for by the best historical evidence. The Church historian Theodoret, for example, who is one of our principal authorities, knew Simeon well, possessed his confidence, and wrote his account while the saint was still living. The whole question of this extraordinary phase of asceticism is discussed with great thoroughness by the present doyen of the Bollandists, Père Hippolyte Delehaye, in his monograph *Les Saints Stylites* (Brussels, 1923). This supersedes all previous works on the subject. A popular summary of the outstanding features of this mode of life, based upon Delehaye's researches, may be found in the Irish quarterly *Studies*, December, 1923, pp. 584-596. Besides the account of Theodoret, we have two other primary authorities for the life of St Simeon the Elder: one the Greek biography by his disciple and contemporary Antony, the other the Syriac, which also must certainly have been written within fifty years of the saint's death. Both these texts have been critically edited by Lietzmann in his book *Das Leben des heiligen Symeon Stylites* (Leipzig, 1908), which forms part of the series of *Texte und Untersuchungen*. Between the Syriac and the Greek accounts there are a good many points of divergence in matters of detail which cannot be gone into here. It must suffice to note that the date given by Butler above for the death of St Simeon—viz., September 2, 459—is that supported by the Syriac Life and believed by Lietzmann to be accurate. Father Delehaye, on the other hand, favouring the data supplied by Antony, inclines to the belief that St Simeon died on Friday, July 24, 459. In the Roman Martyrology, however, St Simeon is commemorated on January 5, and the Bollandists and Butler have followed this example.

ST TELESPHORUS, Pope and Mart.

A.D. 136

St Telesphorus, who figures in the list of Popes as the eighth Bishop of Rome, was a Greek by birth. Towards the year 126 he succeeded St Sixtus I, sat ten years, and saw the havoc which the persecution of Hadrian made in the Church. "He ended his life by an illustrious martyrdom," says Eusebius, which is also confirmed by St Irenæus. The ordinances attributed to him in the *Liber Pontificalis*—e.g., that the Christmas Mass should be celebrated at midnight—cannot with any probability be ascribed to his pontificate.* In spite of the divergence in the observance of Easter, Telesphorus is said by Irenæus to have maintained friendly relations with the Churches of Asia Minor. By the Carmelites this Pope is claimed as a member of the Carmelite Order, but it is difficult to understand what historical basis can be pleaded for such a claim.

* See Duchesne, *Liber Pontificalis*, i, 129.

ST SYNCLETICA, VIRG.

c. A.D. 400

She was born at Alexandria in Egypt, of wealthy Macedonian parents. From her infancy she had imbibed the love of virtue, and in her tender years she consecrated her virginity to God. Her great fortune and beauty induced many young noblemen to become her suitors, but she had already bestowed her heart on her heavenly spouse. Flight was her refuge against exterior assaults, and, regarding herself as her own most dangerous enemy, she began early to subdue her flesh by austere fasts and other mortifications. She never seemed to suffer more than when obliged to eat oftener than she desired. Her parents, at their death, left her sole heiress to their opulent estate, for her two brothers had died before them, and her sister, being blind, was committed entirely to her guardianship. Syncletica, having soon distributed her fortune among the poor, retired with her sister to a disused sepulchral chamber on the estate of a relative of theirs, where, having sent for a priest, she cut off her hair in his presence, as a sign whereby she renounced the world, and renewed the consecration of herself to God. Mortification and prayer were from that time her principal employment; but her strict retirement, by concealing her pious exercises from the eyes of the world, has deprived us in a great measure of the knowledge of them.

The fame of her virtue being spread abroad, many women resorted to her to ask counsel upon spiritual matters. Her humility made her unwilling to take upon herself the task of instructing, but charity, on the other side, gave her courage to speak. Her pious discourses were inspired with so much zeal, and accompanied by such an unfeigned humility, and with so many tears, that no words can express the deep impression they made on her hearers. "Oh," said the saint, "how happy should we be, did we but take as much pains to gain heaven and please God as worldlings do to heap up riches and perishable goods! By land they venture among thieves and robbers; at sea they expose themselves to the fury of winds and waves; they suffer shipwrecks, and all perils; they attempt all, dare all, hazard all: but we, in serving so great a Master, for so immense a good, are afraid of every contradiction." At other times, warning them of the dangers of this life, she was accustomed to say, "We must be continually upon our guard, for we are engaged in a perpetual war; unless we take care, the enemy will surprise us, when we

are least upon our guard. A ship sometimes passes safe through hurricanes and tempests, yet, if the pilot, even in relative calm, be not on the alert, a sudden gust may sink her. It does not signify whether the enemy clambers in by the window, or whether all at once he shakes the foundation, if at last he destroys the house. In this life we sail, as it were, in an unknown sea. We meet with rocks, shoals and currents; sometimes we are becalmed, and at other times we find ourselves tossed and buffeted by a storm. Thus we are never secure, never out of danger; and, if we fall asleep, are sure to perish. We have a most experienced pilot at the helm of our vessel, even Jesus Christ Himself, who will conduct us safe into the haven of salvation, if, by our supineness, we cause not our own ruin." She frequently inculcated the virtue of humility, in the following words: "A treasure is secure so long as it remains concealed; but when once disclosed, and laid open to every bold invader, it is presently rifled; so virtue is safe as long as it is secret, but if rashly exposed, it but too often evaporates in smoke. By humility and contempt of the world, the soul, like an eagle, soars on high, above all transitory things, and swoops down victoriously on lions and dragons." By these, and the like discourses, did this devout virgin excite others to charity, humility, vigilance, and every other virtue.

The devil, enraged to behold so much good, which all his machinations were unable to prevent, obtained permission of God for her trial, to afflict this his faithful servant like another Job; but even this served only to render virtue the more illustrious. In the eightieth year of her age she was seized with an inward burning fever which consumed her insensibly by its intense heat; at the same time her lungs were attacked, and a gangrenous affection, fetid as well as horrible to look upon, ate away her jaws and mouth, and deprived her of her speech. She bore all with incredible patience and resignation to God's holy will, and with such a desire of an addition to her sufferings that she greatly dreaded the physicians would alleviate her pains. It was with difficulty that she permitted them to pare away the parts already dead. During the last three months of her life she found no repose. Though the cancer had robbed her of her speech, her wonderful patience served to preach to others more movingly than words could have done. Three days before her death she foresaw that on the third day she would be released from the prison of her body; and when the hour came, surrounded by a heavenly light and ravished by consoling visions, she surrendered her pure soul into the hands of her Creator, in the eighty-fourth year of her age. The Greeks keep her

festival on the 4th, the Roman Martyrology mentions her on the 5th of January.

The ancient beautiful life of St Syncletica is quoted in the Lives of the Fathers published by Rosweide, i, 6, and in the writings of St John Climacus. It appears from the work itself that the author was personally acquainted with the saint. It has been ascribed to St Athanasius, but without sufficient grounds. See *Acta Sanctorum* for January 5.

ST APOLLINARIS (SYNCLETICA), VIRG.

A.D. 420 (?)

Although the Roman Martyrology on January 5 has an entry, "In Egypt, St Apollinaris, Virgin," the pretended biography which is found in the Metaphrast and the Greek Menæa, under the name of Apollinaris Syncletica, belongs to the category of religious romances. It turns on the familiar theme of a girl putting on male attire and living for many years undiscovered. In this case Apollinaris, who is the daughter of the "Emperor" Anthemius, for the sake of greater perfection, runs away, disguises herself as a man, calls herself Dorotheus, and leads a hermitical life in the desert under the direction of the renowned ascetic Macarius. Meanwhile her sister at home is possessed by the devil, and being brought to the desert to be exorcised, is eventually consigned to the care of "Dorotheus." The sister is restored to her right mind, but owing to the machinations of the Evil One, "Dorotheus" is suspected of improper conduct. She is brought before her own father to answer the charge and then reveals herself to him. However, after obtaining her sister's complete cure by her prayers, she insists on returning to the desert, where her sex is only discovered by her fellow-hermits after her death. The entry has probably been attracted to this day by the identity of the name Syncletica with that of the saint who precedes.

See *Acta Sanctorum*, January 5.

ST ÆMILIANA, VIRG.

c. A.D. 590

St Æmiliana was one of the three aunts of St Gregory the Great, of whom a fuller account is given by Butler on December 24. St Tharsilla died first on Christmas Eve. Then she appeared to her sister on the eve of the Epiphany to summon her in God's name that they might both together keep the festival itself in heaven.

See St Gregory's *Dialogues*, iv, 16.

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BD. CONVOYON, Abbot

A.D. 868

In 1866 Pope Pius IX formally approved the cultus which from time immemorial had been paid in the neighbourhood of Redon in Brittany to the holy Benedictine monk who was the founder and abbot of the monastery of Saint Saviour. He was himself a Breton by birth, and it was in 831 that he, with six companions, obtained a grant of land on which to build an abbey. In the disturbed political conditions of the time, the early years of the new foundation seem to have been full of privation and hardship. Owing in part to a charge of simony brought against certain bishops of the province, Convoyon in 848 found himself a member of a deputation sent to Rome to appeal to the Pope (Leo IV). He is said to have brought back with him to his monastery a chasuble which Leo gave him, and also the relics of Pope St Marcellinus. Later Convoyon was driven from his monastery by the incursions of the Norsemen, and was absent from it at the time of his death in 868. In 1866 the abbey of St Saviour at Redon had passed into the hands of a community of the Eudist Fathers, who were very active in procuring the confirmation of cultus for this local saint.

Mabillon in the *Acta Sanctorum O.S.B.*, iv, 2, 188 *seq.*, prints two lives of St Convoyon, one of which purports to be written by a contemporary. An interesting summary of the case presented to obtain papal confirmation of the cult may be found in the *Analecta Juris Pontificii* (1866), viii, 2177 *seq.* See also Lobineau, *Saints de la Bretagne*, ii, 261 *seq.*

ST GERLAC, Hermit

c. A.D. 1170

In the neighbourhood of Valkenberg (Holland) there is still a holy well called after St Gerlac. According to an almost contemporary biography, the hermit used this water while for seven years he lived his solitary life in the hollow of a tree. In early manhood he was devoted to feats of arms, and gave himself up to all the vices of the camp, but the news of the sudden death of his wife opened his eyes to the danger of his position. He said goodbye to the world and set out for Rome. There, having made a general confession, he did seven years' penance, tending the sick

in the hospitals and practising great austerities. Afterwards, returning to the Pope, he obtained his sanction to become a hermit without entering a religious order. For the place of his solitary life he chose a hollow tree, situated on his own estate, although, on his coming back to his native city, he had given his possessions to the poor. The nearest church, that of B. Servatius, was at a considerable distance, yet for seven years he made his way thither over difficult ground at all seasons of the year, to be present at the divine office. The monks considered his vocation an anomaly, and tried to force the bishop to make him enter their monastery. The quarrel was embittered by calumny, and the feeling against Gerlac became so incredibly violent that the monks refused him the sacraments as he lay dying. According to his biographer, Gerlac received the last rites from a venerable old man who entered his cell, gave him Viaticum, anointed him, and then was never seen again. He died about the middle of the twelfth century.

Acta Sanctorum, January 5; F. Wesselmann, *Der heil. Gerlach von Houthem*, 1897. Although Gerlac was never canonised, fragments are extant of a liturgical office which was recited in his honour.

JANUARY 6

THE EPIPHANY OF OUR LORD

EPIPHANY, which in the original Greek signifies appearance or manifestation, as St Augustine notes, is a festival principally solemnised in honour of the revelation Jesus Christ made of Himself to the Magi, or wise men; who, soon after His birth, by a particular inspiration of Almighty God, came to adore Him and bring Him presents. Two other manifestations of our Lord are jointly commemorated on this day in the office of the Church: that at His baptism, when the Holy Ghost descended on Him in the visible form of a dove, and a voice from heaven was heard at the same time: " This is my beloved Son, in whom I am well pleased." The third manifestation was that of His divine power at the performance of His first miracle, the changing of water into wine, at the marriage at Cana, by which He manifested His glory, and His disciples believed in Him.* Upon all these accounts this festival may lay claim to a more than ordinary regard and veneration; but from none more than us Gentiles, who in the person of the wise men, our first-fruits and forerunners, were on this day called to the faith and worship of the true God. Nothing so much illustrates His mercy as the degeneracy into which the subjects of it had fallen. So great was this, that there was no object so despicable as not to be thought worthy of divine honours; no vice so detestable as not to be sanctioned by the religion of those times of ignorance, as the Scripture emphatically calls them. God had, in punishment of their apostacy from Him by idolatry, given them over to the most shameful passions, as described at large by the apostle: Filled with all iniquity, fornication, covetousness, maliciousness, envy, murder, contention, deceit, whisperers, detracters, proud, haughty, disobedient, without fidelity, without affection, without mercy, etc. Such were the generality of our pagan ancestors, and such should we ourselves have been, but for God's gracious and effectual call to the true faith.

* Bollandus (Pref. gen., c. 4) and Ruinart (in Cal. in calce *Act. Mart.*) quote a fragment of Polemius Sylvius, written in 448, in which it is said that all these three manifestations of Christ happened on this day, though St Maximus of Turin was uncertain.

The call of the Gentiles had already been foretold for many ages in the clearest terms. David and Isaias abound with predictions of this import; the like are found in the other prophets; but their fulfilment was a mercy reserved for the times of the Messiah. It was to Him, who was also the consubstantial Son of God, that the eternal Father had made the promise of all nations for His inheritance: who, being born the spiritual King of the whole world, for the salvation of all men, would therefore manifest His coming both to those that were near, and those that were afar off—that is, both to Jew and Gentile. Upon His birth, angels were dispatched ambassadors to the Jews, in the persons of the poor shepherds, and a star was the divine messenger on this important errand to the Gentiles of the East; conformably to Balaam's prophecy, who foretold the coming of the Messias by that sign.

The summons of the Gentiles to Bethlehem, to pay homage to the world's Redeemer, was obeyed by several whom the Scripture mentions under the name and title of *Magi*, or wise men; but is silent as to their number. The general opinion, supported by the authority of St Leo, Caesarius, Bede, and others, declares for three. However, the number was small in comparison with those many others who saw that star no less than the wise men, but paid no regard to it; admiring, no doubt, its unusual brightness, but culpably ignorant of its divine message, or hardening their hearts against any salutary impression, enslaved by their passions and the dictates of self-love. In like manner do Christians, from the same causes, turn a deaf ear to the voice of divine grace in their souls, and harden their hearts against it in such numbers that, notwithstanding their call, their graces, and the mysteries wrought in their favour, it is to be feared that even among them many are called, but few are chosen. It was the case with the Jews, with the most of whom, St Paul says, God was not well pleased.

How opposite was the conduct of the wise men! Instead of being swayed by the dictates of self-love, and by the example of the crowd, they were no sooner aware of this heavenly intimation than they set out without the least demur to find the Redeemer of their souls. Convinced that they had a call from heaven through the star, which spoke to their eyes, and by an inward grace that spoke to their hearts, they cut short all worldly consultations, human reasonings, and delays, and postponed everything of this kind to the will of God. No thought of business unfinished, or of the care of their provinces or families, or of the difficulties and dangers of a long journey through deserts and mountains almost impassable, and this in the worst season of the year, and through a country which

in all ages had been notoriously infested with robbers—nothing of all this, or the many other false lights of worldly prudence and policy could prevail with them to defer their journey, or be thought deserving of the least attention when God called. They well knew that so great a grace, if slighted, might perhaps be lost for ever.

The wise men being come, by the guidance of the star, into Jerusalem, or near it, it there disappears: whereupon they reasonably suppose they have reached their journey's end, and are upon the point of being blessed with the sight of the new-born King. They expect that, on their entering the royal city, they will hear the acclamations of a happy people, and learn with ease the way to the royal palace, made famous to all posterity by the birth of their King and Saviour. But to their great surprise there appears not the least sign of any such solemnity. The court and city go quietly on seeking their pleasure and profit! and in this unexpected juncture what are these weary travellers to do? Were they governed by human prudence, this disappointment would be enough to make them abandon their design, and withdraw as secretly as they can to avoid the raillery of the populace, as well as to prevent the resentment of one of the most jealous of tyrants, already infamous for blood. But true virtue makes trials the occasion of its most glorious triumphs. Seeming to be forsaken by God, on their being deprived of extraordinary, they have recourse to the ordinary, means of information. Steadfast in the resolution of following the divine call, and fearless of danger, they inquire in the city with confidence and pursue their inquiry in the very court of Herod himself: Where is He that is born King of the Jews? And does not their conduct teach us, under all difficulties of the spiritual kind, to have recourse to those God has appointed to be our spiritual guides; to obey and be subject to them, that so God may lead us to Himself as He guided the wise men to Bethlehem by the direction of the priests of the Jewish Church?

The whole nation of the Jews, on account of Jacob's and Daniel's prophecies, were then in expectation of the Messiah's appearance among them, and the circumstances having been also foretold, the wise men, by the interposition of Herod's authority, quickly learned, from the unanimous voice of the Sanhedrim, or great council of the Jews, that Bethlehem was the place which was to be honoured with His birth; as had been pointed out by the prophet Micheas many centuries before. How sweet and adorable is the guidance of God's providence! He teaches saints His will by the mouths of impious ministers, and furnishes Gentiles with the means of admonishing and confounding the blindness of the Jews. But graces are lost on carnal and hardened souls. Herod had then

reigned upwards of thirty years; a monster of cruelty, ambition, craft, and dissimulation; old age and sickness had made him suspicious and easily provoked. He dreaded nothing so much as the appearance of the Messiah, whom the multitude then expected in the semblance of a temporal prince, and whom he could consider in no other light than that of a rival and pretender to his crown. No wonder, then, that he was startled at the news of His birth. All Jerusalem likewise, instead of rejoicing at such happy tidings, were alarmed and disturbed together with him. We abhor their baseness; but do not we, at a distance from courts, betray symptoms of the baneful influence of human respect running counter to our duty? Likewise in Herod we see how extravagantly blind and foolish ambition is. The divine infant came, not to deprive Herod of his earthly kingdom, but to offer him one that is eternal, and to teach him contempt of all worldly pomp and grandeur. Again, how senseless a folly was it to form designs against those of God Himself who confounds the wisdom of the world, baffles the vain projects of men, and laughs their policy to scorn. Are there no Herods nowadays? no worldlings who are enemies to the spiritual kingdom of Christ in their hearts?

The tyrant, to ward off the blow which seemed to threaten him, has recourse to his usual arts of craft and dissimulation. He pretends a no less ardent desire of paying homage to the new-born King, and disguises his impious design of taking away His life under the specious pretext of going himself in person to adore Him. Wherefore, after inquiring about the time when the wise men first saw this star, and a strict charge to come back and inform him where the child was to be found, he dismisses them to the place indicated by the chief priests and scribes. Herod was then near his death, but as a man lives, so does he usually die. The near prospect of eternity seldom operates in so salutary a manner on habitual sinners, as to produce in them a true and sincere change of heart.

The wise men readily comply with the voice of the Sanhedrim, notwithstanding the little encouragement these Jewish leaders afford them by their own example to persist in their search; for not one single priest or scribe is disposed to bear them company, in seeking after, and paying due homage to, their own king. The truths of religion depend not on the morals of those that preach them, they spring from a higher source, the wisdom and veracity of God Himself. When, therefore, a message comes undoubtedly from God, the shortcomings of him that immediately conveys it to us can be no just excuse for our failing to comply with it. Whereas, on the other side, an exact compliance will then be the surest proof of our confidence in God, and will recommend us to His special protection,

as happened with the wise men. For no sooner had they left Jerusalem, but, to encourage their faith, God was pleased again to show them the star which they had seen in the East, and which continued to go before them till it conducted them to the very place where they were to see and adore their Saviour. The star, by ceasing to advance, and probably sinking lower in the air, tells them in its mute language: "Here shall you find the new-born King." The holy men, with an unshaken faith, and in transports of joy, entered the poor cottage, rendered more glorious by this birth than the most stately palace in the universe, and finding the Child with His mother, they prostrate themselves, they adore Him, they pour forth their souls in His presence in the deepest sentiments of praise, thanksgiving, and a total sacrifice of themselves. So far from being shocked at the poverty of the place, and at His unkingly appearance, their faith rises and gathers strength at the sight of obstacles which, humanly speaking, should extinguish it. It captivates their understanding; it pierces through the veils of poverty, infancy, weakness, and abjection; it casts them on their faces, as unworthy to look upon this star, this God of Jacob. They confess Him under this disguise to be the only and eternal God; they own the excess of His goodness in becoming man, and the excess of human misery which requires for its relief so great a humiliation of the Lord of glory. St Leo thus extols their faith and devotion: "When a star had conducted them to adore Jesus, they did not find Him commanding devils, or raising the dead, or restoring sight to the blind, or speech to the dumb, or employed in any divine action; but a silent babe, dependent upon a mother's care, giving no sign of power, but exhibiting a miracle of humility." Where shall we find such a faith in Israel—I mean among the Christians of our days? The wise men knew by the light of faith that He came not to bestow on us earthly riches, but to banish our love and fondness for them, and to subdue our pride. They had already learned the maxims of Christ, and had imbibed His spirit: whereas Christians are for the greatest part such strangers to it, and so devoted to the world and its corrupt maxims, that they blush at poverty and humiliation, and will give no admittance in their hearts to the cross of Jesus Christ. Such by their actions cry out with the Jews in the Gospel: "We will not have this man to reign over us." Their conduct shows plainly what they would have thought of Christ and His humble appearance at Bethlehem.

The Magi, in accordance with the custom of eastern nations, where the persons of great princes are not to be approached without presents, offer to Jesus, as a token of homage, the richest produce

their countries afforded—gold, frankincense, and myrrh. Gold, as an acknowledgement of His regal power; incense, as a confession of His Godhead; and myrrh, as a testimony that He was become man for the redemption of the world. But their far more acceptable presents were the holy dispositions they cherished in their souls; their fervent charity, signified by gold; their devotion, figured by frankincense; and the unreserved sacrifice of themselves by mortification, represented by myrrh.* The divine King, no doubt, richly repaid their generosity by favours out of all proportion, the spiritual gifts of His grace. It is with the like sentiments and affections of love, praise, gratitude, compunction, and humility, that we ought frequently, and particularly on this holy festival, to draw near in spirit to the infant Jesus, making Him an affectionate tender of our hearts, but first cleansed by tears of sincere repentance.

The holy kings being about to return home, God, who saw the hypocrisy and malicious designs of Herod, by a particular intimation diverted them from their purpose of carrying back word to Jerusalem where the child was to be found. So, as the crowning act of homage, they returned not to Herod's court, but, leaving their hearts with their infant Saviour, took another road back into their own country. In like manner, if we would persevere in the possession of the graces bestowed on us, we must resolve from this day to hold no correspondence with a sinful world, the irreconcilable enemy of Jesus Christ, but to take a way that lies at a distance from it—I mean that which is marked out to us by the saving maxims of the Gospel. And pursuing this with an unshaken confidence in His grace and merits, we shall safely arrive at our heavenly country.

It has never been questioned that the holy Magi spent the rest of their lives in the fervent service of God. The ancient author of an incomplete commentary on St Matthew, printed among the works of St Chrysostom, says that they were afterwards baptised in Persia by St Thomas the Apostle, and became themselves preachers of the Gospel.

HISTORY OF THE EPIPHANY FEAST

The earliest mention of a Christian festival celebrated on January 6 seems to occur in the *Stromata* (i, 21) of Clement of Alexandria, who died before 216. He states that the Gnostic sect of the Basilidians kept the commemoration of our Saviour's baptism

* Myrrh was anciently made use of in embalming dead bodies: a fit emblem of mortification, because this virtue preserves the soul from the corruption of sin.

with great solemnity on the 15th, or in some localities on the 11th, of the Egyptian month Tubi. These dates are held to correspond with the 10th and 6th of January respectively. The notice might seem of little importance were it not for the fact that in the course of the next two centuries there is abundant evidence that January 6 had come to be observed throughout the East as a festival of high importance, and was always closely associated with the baptism of our Lord. A passage in a document known as the " Canons of Athanasius " is particularly instructive. We possess the whole of it only in a late Arabic version, but considerable fragments remain in two Coptic papyri, one of which was probably written about the year 600. Dr Riedel, who edits it, is inclined to believe, for good reasons assigned, that the text may in substance belong to the time of St Athanasius, say A.D. 370. It is clear that the writer recognises only three great feasts in the year—Easter, Pentecost, and the Epiphany. He directs that a bishop ought to gather the poor together on such solemn occasions, notably upon " the great festival of the Lord " (Easter); Pentecost, " when the Holy Ghost came down upon the Church "; and " the feast of the Lord's Epiphany, which was in the month Tubi, that is the feast of Baptism " (Canon 16); and he specifies again in Canon 66, " the feast of the Pascha, and the feast of the Pentecost and the feast of the Epiphany, which is the 11th day of the month Tubi."*

According to Oriental ideas it was through the divine pronouncement " this is my beloved Son in whom I am well pleased " that the Saviour was first manifested to the great world of unbelievers. In the opinion of the Greek Fathers the Epiphany (*ἐπιφάνεια*, showing forth), which is also called *θεοφάνεια* (manifestation of the deity), and *τὰ φῶτα* (illumination), was identified primarily with the scene beside the Jordan. St John Chrysostom, preaching at Antioch in 386, asks the question, " How does it happen that not the day on which our Lord was born, but that on which He was baptised, is called the Epiphany ?" And then, after dwelling upon certain details of liturgical observance, particularly the blessing of water which the faithful took home with them and preserved for a twelvemonth—he seems to suggest that the fact of the water remaining sweet must be due to some miracle—the saint comes back to his own question: " We give," he says, " the name Epiphany to the day of our Lord's baptism, because He was not made manifest to all when He was born, but only when He was baptised; for until that time He was unknown to the people at large."† Similarly

* Riedel and Crum, *The Canons of Athanasius*, pp. 27 and 131.

† Chrysostom, Migne, *P.G.*, xlix, 366.

St Jerome, living near Jerusalem, testifies that in his time only one feast was kept there, that of January 6, to commemorate both the birth and the baptism of Jesus;* nevertheless he declares that the idea of "showing forth" belonged not to His birth in the flesh, "for then He was hidden and not revealed," but rather to the baptism in the Jordan, "when the heavens were opened upon Christ."† With the exception, however, of Jerusalem, where the pilgrim lady, Aetheria (*c.* 395), bears witness, like St Jerome, to the celebration of the Nativity of our Lord together with the Epiphany on one and the same day (January 6), the Western custom of honouring our Saviour's birth separately on December 25 came into vogue in the course of the fourth century, and spread rapidly from Rome over all the Christian East. We learn from St Chrysostom that at Antioch, December 25 was observed for the first time as a feast somewhere about 376. Two or three years later the festival was adopted at Constantinople, and, as appears from the funeral discourse pronounced by St Gregory of Nyssa over his brother St Basil the Great, Cappadocia followed suit at about the same period. On the other hand, the celebration of January 6, which undoubtedly had its origin in the East, and which from a reference in the *Passio* of St Philip of Heraclea may perhaps already be recognised in Thrace at the beginning of the fourth century, seems by a sort of exchange to have been adopted in most Western lands before the death of St Augustine. It meets us first at Vienne in Gaul, where the pagan historian, Ammianus Marcellinus (xii, 2), describing the Emperor Julian's visit to one of the churches, refers to "the feast-day in January which Christians call the Epiphany." St Augustine in his time makes it a matter of reproach against the Donatists that they had not adopted this newer feast of the Epiphany as the Catholics had done.‡ We find the Epiphany in honour at Saragossa, *c.* 380, and in 400 it is one of the days barred by the decree of the Emperors Arcadius and Honorius as occasions on which the circus games were prohibited.

Still, although the day fixed for the celebration was the same, the character of the Epiphany feast in East and West was different. In the East the baptism of our Lord, even down to the present time, is the *motif* almost exclusively emphasised, and the μέγας ἁγιασμός, or great blessing of the waters, on the morning of the Epiphany still continues to be one of the most striking features of the Oriental ritual.§ In the West, on the other hand, ever since the time of St

* See *Anecdota Maredsolana*, iii, 396-397.
† Migne, *P.L.*, xxv, 18-19. ‡ Sermo 202; Migne, *P.L.*, xxxviii, 1033.
§ See *Rassegna Gregoriana* (1911), x, 51-58.

Augustine and St Leo the Great, many of whose sermons for this day are still preserved to us, the principal stress has been laid upon the journey and the gift-offerings of the Magi. The baptism of our Lord and the miracle of Cana in Galilee have also, no doubt, from an early period been included in the conception of the feast, but although we find clear references to these Gospel incidents introduced by St Paulinus of Nola at the beginning of the fifth century, and by St Maximus of Turin a little later, into their interpretation of the solemnities of this day, no great prominence has ever been given in the Western Church to any other feature but the revelation of our Lord to the Gentiles as represented by the coming of the Magi.

See H. Leclercq in *Dictionnaire d'Archéologie et de Liturgie*, v, 197-201; Vacandard, *Études de Critique et d'Histoire religieuse*, iii, 1-56; Hugo Kehrer, *Die heiligen Drei Könige* (1908), i, 46-52 and 22-31; Duchesne, *Christian Worship* (Eng. trans.), 257-265; Usener-Lietzmann, *Religionsgeschichtliche Untersuchungen*, Part I; Kellner, *Heortology* (Eng. trans.), 166-173; Dom G. Morin in *Revue Bénédictine* (1888), v, 257-264; F. C. Conybeare in *Rituale Armenorum*, 165-190; and especially Dom de Puniet in *Rassegna Gregoriana* (1906), v, 497-514.

THE THREE HOLY KINGS

A.D. 54 (?)

That the Magi were three in number, though this is not directly stated in the Gospel, appears to be a tradition of great antiquity, founded, no doubt, upon the fact that three kinds of gifts are specified. They are represented as three in some of the oldest Catacomb paintings (though there are a few exceptions, in which we find two, four, and even six—apparently from a motive of artistic symmetry), and several of the Fathers—*e.g.*, Origen (*Hom. in Genesim*, xiv 3), St Maximus of Turin, and St Leo—seem to take the number three for granted. The fact that the adoration of the Magi is often balanced against the Old Testament scene of the three children in the fiery furnace may also have helped to stereotype the convention.

In the Catacomb frescoes and sarcophagus sculptures of early date the Magi are always depicted as wearing Phrygian caps. The idea of their royal character developed later, being probably suggested by the wording of Psalm lxxi 10: "The kings of Tharsis and the islands shall offer presents; the Kings of the Arabians and of Saba shall bring gifts." It seems to occur first in a sermon attributed to St Caesarius of Arles (Migne, *P.L.*, xxxix, 2018), who

died in 542; anyhow, from the eighth century onwards we find them in Christian art commonly represented with crowns.

Still later the Magi acquire definite names. A Paris manuscript of the eighth century calls them "Bithisarea, Melchior, and Gathaspa"; in a miniature of the Codex Egberti (*c.* 990) we find written against two of them "Pudizar" and "Melchias." Despite these *prima facie* divergences, there can be no doubt that these represent some common form from which have come the Balthasar, Melchior, and Caspar now popularly received. In the later Middle Ages one often notices that in pictures of the Magi one is represented as a youth, another as an old man, and the third as middle-aged. Lastly, the practice of painting one of them as a blackamoor only developed in the fifteenth century.

The bones of these three holy kings are now believed to rest in Cologne Cathedral, in a shrine which is universally held to be one of the finest examples of the craft of the medieval metal-worker. There is no reason to doubt that these relics are identical with those which were brought to Cologne in 1164 from the Basilica of St Eustorgius at Milan, having been given to the Archbishop of Cologne by Frederick Barbarossa. But the earlier history is much less satisfactorily attested, although the identification of the relics at Milan with those of the three kings may probably be traced back to the ninth century. The bones are said to have come to Milan from Constantinople, possibly in the time of the Emperor Zeno (474-491), but we know nothing of how they were identified with the kings nor of how they got to Constantinople. No one can dispute that the three kings were enthusiastically venerated, especially in Germany during the Middle Ages, the devotion being probably fostered by the many pilgrimages made to their shrine at Cologne and by the mystery plays in which the coming of the Magi to Bethlehem was a very favourite theme. The three kings were naturally very often venerated as the special patrons of travellers.

See Hugo Kehrer, *Die heiligen Drei Könige* in *Literatur und Kunst*, etc. (two vols., 1909); Kraus, *Geschichte der christl. Kunst*, i, 151, and many other passages; H. Detzel, *Christliche Ikonographie* (1896), ii, 473-475.

ST MELANIUS, Bp. and Conf.

c. A.D. 530

He was a native of Placs, or Plets, in the diocese of Vannes in Brittany, and had served God with great fervour in a monastery for some years, when, upon the death of St Amandus, Bishop of

Rennes, he was constrained by the clergy and people to fill that see, though his humility made great opposition. As a bishop he played a leading part in drawing up the canons of the Council of Orleans in 511 (see *Neues Archiv*, xiv, 50), and with others wrote a letter of rebuke to the Breton priests after 515. His virtue was chiefly enhanced by a sincere humility, and a spirit of continual prayer. The author of his life tells us that he raised one that was dead to life, and performed many other miracles. King Clovis after his conversion held him in great veneration. The almost entire extirpation of idolatry in the diocese of Rennes was the fruit of our saint's zeal. He died in a monastery which he had built at Placs, the place of his nativity, some time before 549. He was buried at Rennes, where his feast is kept on November 6. In the Roman Martyrology he is commemorated on January 6. St Gregory of Tours mentions a stately church erected over his tomb. Solomon, sovereign prince of Brittany in 840, founded a Benedictine monastery under his invocation in the suburbs of Rennes.

See his Life in the *Acta Sanctorum*, January 6, of which other, and probably older, redactions may be found in the *Catalogus Cod. Hagiog. Lat. Paris*, i, 71 and ii, 531. *Cf.* also M. G. H., *Scriptor. Rer. Meroving.*, iii, 370; and Duchesne, *Fastes Épiscopaux*, ii, 340-341. Some additional miracles are recorded in *Analect. Boll.*, ix, 438.

ST WILTRUDIS, Widow

c. A.D. 986

Raderus in his *Bavaria Sancta* describes Wiltrudis as a virgin who obtained the consent of her brother, Count Ortulphus, to refuse the proposals of marriage which had been made for her. The truth, however, appears to be that she was the wife of Berthold, Duke of Bavaria, who, after her husband's death, about the year 947, became a nun. Even in the world she had been renowned for her piety and for her skill in artistic handicrafts. After she gave herself to God her fervour redoubled and she eventually founded, about 976, an abbey of Benedictine nuns which became famous as that of Bergen, or Baring, bei Neuburg. She became the first abbess, and died about 986.

See Rietzler, *Geschichte Bayerns*, i, 338 and 381; and Raderus, *Bavaria Sancta*, iii, 137.

ST ERMINOLD, Ab. and Mart.

A.D. 1121

The medieval Life of St Erminold represents a rather unsatisfactory type of spiritual biography. The writer seems to have been intent only on glorifying his hero, and we cannot be quite satisfied as to his facts. Erminold, brought to the monastery of Hirsau as a child, spent all his life in the cloister. Being conspicuous for his strict observance of rule, he was chosen Abbot of Lorsch, but a dispute about his election caused him to resign the dignity within a year. In 1114, at the instance of Bishop Otto of Bamberg, he was sent to the newly founded monastery of Prüfening, and there he exercised authority, first as Prior, and from 1117 onwards as Abbot. He is described in local calendars and martyrologies as a martyr, but his death, which took place on January 6, 1121, resulted from the conspiracy of an unruly faction of his own subjects who resented the strictness of his government. One of them struck him on the head with a heavy piece of timber, and the Abbot, lingering for a few days, died on the feast of the Epiphany at the hour he had foretold. He was famed both for his spirit of prayer and for his charity to the poor. A large number of miracles are on record, worked at his tomb after death.

See *Acta Sanctorum*, January 6; and also the M. G. H., *Scriptores*, xii, 481-500.

ST GUARINUS, Bp. and Conf.

A.D. 1150

No formal biography of St Guarinus seems to have been left us by any of his contemporaries, but a considerable local cult has been paid to him ever since his death. He was originally a monk of Molesmes, but having been appointed Abbot of St John of Aulps (*de Alpibus*), in the diocese of Geneva, he, some years later, wrote to St Bernard, then at the height of his fame, to ask that he and his community might be affiliated to Clairvaux. One of St Bernard's letters in reply is still preserved, and from this and another letter of his it is evident how highly he esteemed Guarinus. This second letter was written to console the community of Aulps when their Abbot was taken from them to be made Bishop of Sion in the Valais.

See *Acta Sanctorum*, January 6; and J. F. Gonthier, *Vie de Saint Guérin*, Annecy, 1896.

BD. GERTRUDE VAN OOSTEN, VIRG.

A.D. 1358

Much interest attaches to the life of this mystic, who was first a servant-maid and afterwards a Béguine at Delft in Holland. Béguines are not, strictly speaking, members of a religious Order, though they dwell in a settlement apart, perform their religious exercises in common, and make profession of chastity and obedience. But they are not vowed to poverty, and they live in little separate houses, each with one or two companions, occupied for the most part in good works. In her early days Gertrude had been engaged to be married to a man who left her for another girl, causing great anguish of mind to the betrothed he had forsaken. Seeing the Providence of God in this disappointment, she turned her thoughts to higher things, and afterwards generously befriended the rival who had somewhat treacherously stolen her lover. As the crown of a life now spent in contemplation and austerity, our Lord was pleased to honour her, on Good Friday, 1340, with the marks of His sacred wounds. We read that this privileged state had already been foretold to her by a holy friend named Lielta, and also that she had experienced a very curious bodily manifestation in the Christmas season of the previous year. When the stigmata were thus given her, apparently as a permanent mark of God's favour, they used to bleed seven times every day. She confided to her fellow Béguine Diewerdis the news of this strange wonder. Naturally the tidings spread, and very soon crowds came, not only from Delft, but from all the country round to behold the marvel. This destroyed all privacy and recollection, and so Gertrude implored our Lord to come to her aid. The stigmata, consequently, ceased to bleed, but the marks persisted. For the eighteen years she remained on earth she led a very suffering life, but she seems, like other mystics, who have been similarly favoured with these outward manifestations, to have possessed a strange knowledge of people's thoughts and of distant and future events, of which her biographer gives instances. The name "van Oosten," by which she is known in the place of a surname, is stated to have come to her from her fond repetition of an old Dutch hymn beginning: "Het daghet in den Oosten" ("The day is breaking in the East"). There seems a curious appropriateness in the fact that she died (1358) on the feast of the Epiphany when the wise men came from the East to greet their infant Saviour. "I am longing,"

she said a few minutes before her death, "I am longing to go home."

See the Life in the *Acta Sanctorum*, January 6. A short Dutch text was published at Amsterdam in 1879 by Alberdingk Thijm in *Verspreide Verhalen in Prosa*, i, 54-60. The hymn, *Het daghet in den Oosten*, has been printed by Hoffmann von Fallersleben in his *Horae Belgicae*.

ST PETER THOMAS, Patriarch of Constantinople and Mart. (?)

A.D. 1366

The career of St Peter Thomas, Carmelite, and Bishop successively of Patti and of Coron, Archbishop of Candia, and Patriarch of Constantinople, presents us with a curious combination of a religious vocation and a life spent in diplomacy. Born in 1305, of humble parentage, at the little hamlet of Salles in the south-west of France, he at an early age came into contact with the Carmelites, and his remarkable abilities led them gladly to admit him into their noviceship at Condom. He made his profession at the age of twenty, and after a brilliant course of studies was ordained priest five or six years later. He took his degree of Bachelor of Theology at Paris and taught the students among his fellow Carmelites, but in 1342 he was made Procurator-General of the Order. This appointment led to his taking up his abode in Avignon, then the residence of the Popes, and also indicated that in spite of high spiritual ideals he was known to be pre-eminently a man of affairs. At Avignon he came into contact with Cardinal Talleyrand and other members of the papal court. His remarkable eloquence as a preacher became known, and he was asked to deliver the funeral oration at the obsequies of Clement VI. It may be said that from that time forth, although he always retained his love of the poor, and the simplicity of a humble friar, his life was entirely spent in difficult negotiations as the accredited representative of the Holy See. To describe the political complications in which he was called upon to intervene would take much space. It must suffice to say that in 1353 he was sent by Innocent VI as papal legate to negotiate with Genoa, Milan and Venice; in 1354 he was consecrated Bishop and represented the Pope at Milan when the Emperor Charles IV was crowned King of Italy. Thence he proceeded to the province of Rashka in Serbia to treat of the reconciliation of the schismatics of that district with

the Holy See. Afterwards he was charged with a mission to smooth away the difficulties growing up between Venice and Hungary, and going on to Constantinople he was instructed to make another effort to bring about reunion between Rome and the Orthodox Greek Church. From this city he visited Jerusalem and the Holy Land, returning via Cyprus to Avignon.

What is most surprising of all to our modern ideas, the Pope seems to have placed Peter Thomas virtually in command of expeditions which were distinctly military in character. He was sent to Constantinople in 1359 with a large contingent of troops and contributions in money, himself holding the title of " Universal Legate to the Eastern Church." On his way back he came into very intimate relations with Peter I, King of Cyprus, who threw himself heart and soul into the idea, long encouraged by the Holy See, of a new crusade against the Turks. But it was only in 1365, in the pontificate of Urban V, that this project was realised, and that very imperfectly. An expeditionary force was sent to make an attack on Alexandria, and again the Legate had virtual direction of the enterprise. For a few hours the Christians gained possession of Alexandria, but the advantage was not maintained, and the expedition ended disastrously. In the assault the Legate was more than once wounded with arrows, and when he died a very holy death at Cyprus three months later (January 6, 1366) it was stated that these wounds had caused, or at least accelerated, the end, and he was hailed, even liturgically, as a martyr.

It is probable that among the reasons which led to the many diplomatic missions of St Peter Thomas we must reckon the economy thus effected for the papal exchequer at a time when it was very much depleted. The saint dispensed with all unnecessary pomp and state. So far as he was himself concerned he travelled in the poorest way, and he was willing with complete self-sacrifice to face the extraordinary hardships which such expeditions then entailed even upon the most illustrious. We must also not forget that though his biographers write in a tone of rather indiscriminating panegyric, they are nevertheless definitely agreed in proclaiming his own desire to evangelise the poor, his spirit of continual prayer, and the confidence which his holiness inspired in others. There are not many human touches to be found in our principal source, the biography of Mézières, but it is a great tribute to the impression which the saint made on his contemporaries that Philip de Maxzières, who was himself a devoted Christian and a statesman of great eminence, should speak of his venerated friend in terms of such unstinted praise. A decree issued by the Holy See in 1608 authorised the

celebration of St Peter's feast among the Carmelites as that of a Bishop and Martyr (!), but he has never been formally canonised.

See the *Acta Sanctorum* for January 29; Daniel a Virgine Maria, *Vita S. Petri Thomae* (Antwerp, 1666); Parraud, *Vie de Saint Pierre Thomas*, Angers, 1895; P. T. Burke, *A Mediæval Hero of Carmel*, Dublin, 1901.

BD. JOHN DE RIBERA, Abp. and Conf.

A.D. 1611

Peter de Ribera, the father of Don John, was one of the highest grandees in Spain. He was created Duke of Alcalá, but he already held many other titles and important charges. Among the rest, he for fourteen years governed Naples as Viceroy. But above all, he was a most upright and devout Christian. His son, therefore, was admirably brought up, and during a distinguished university career at Salamanca and elsewhere, divine Providence seems perceptibly to have intervened to shield his virtue from danger. Realising the perils to which he was exposed, he gave himself up to a life of penance and prayer in preparation for holy orders. He fasted three days in each week, and on Fridays took nothing but bread and water, adding many other austerities, with the result that a serious breakdown in health compelled his family to remonstrate. Don John, however, recovered. In 1557, at the age of twenty-five, he was ordained priest, and after teaching theology at Salamanca for a while, was preconised Bishop of Badajoz, much to his own dismay, by St Pius V, in 1562. His duties as bishop were discharged with scrupulous fidelity and zeal, and six years later, by the desire both of Philip II and the same holy Pontiff, he was reluctantly constrained to accept the dignity of Archbishop of Valencia, to which was also attached that of titular Patriarch of Antioch. A few months later, filled with consternation at the languid faith and relaxed morals of this province, which was the great stronghold of the Moriscos, he wrote to the Pope begging to be allowed to resign the charge, but the Holy Father would not consent, and for forty-two years, down to his death in 1611, Blessed John struggled to support cheerfully a load of responsibility which almost crushed him. In his old age the burden was increased by the dignity of Viceroy of the Province of Valencia, which was imposed upon him by Philip III. In his zeal for the faith the Archbishop viewed with intense alarm what he regarded as the dangerous activities of the Moriscos and Jews,

whose financial prosperity was the envy of all. Owing to the universal ignorance of the principles of political economy which then prevailed, the Moriscos seemed to Ribera to be " the sponges which sucked up all the wealth of the Christians." At the same time, it is only fair to note that this was the view of nearly all his Christian countrymen, and that it was shared even by so enlightened a contemporary as Cervantes.* In any case, it is beyond dispute that Bd. John de Ribera was one of the advisers who were mainly responsible for the edict of 1609 which enforced the deportation of the Moriscos from Valencia. We can only bear in mind that a decree of beatification pronounces only upon the personal virtues and miracles of the servant of God so honoured, and that it does not constitute an approbation of all his public acts or of his political views. The Archbishop did not long survive the tragedy of the deportation. He died, after a long illness most patiently borne, at the College of Corpus Christi, which he himself had founded and endowed, on January 6, 1611. Many miracles were worked at his intercession, and he was beatified by Pius VI in 1796.

See V. Castillo, *Vita del B. Giovanni de Ribera*, Rome, 1796; M. Belda, *Vida del B. Juan de Ribera*, Valencia, 1802.

BD. CHARLES OF SEZZE, Conf.

A.D. 1670

There is not much which calls for special comment in the life of Bd. Charles of Sezze, Franciscan lay brother of the Observance. Though he was of humble birth, his parents hoped that he might be educated for the priesthood, but at school he was found a very dull pupil, and beyond learning to read and write he seems to have had no further education. He was, however, extremely responsive to all that spoke to him of God. Though the days of his youth were spent in labouring in the fields, he practised austere penance and took a vow of chastity. He had more than one serious illness, and once, when he was twenty, he promised to become a religious if he was cured. The Observance Friars of Naziano eventually accepted him as a lay brother, and there in the noviceship his fervour redoubled. After his profession he begged to join some of his

* On the whole question see P. Boronat y Barrachina, *Los Moriscos españoles y su Expulsion*, Valencia, 1901.

brethren who were going to the Indies as missionaries, but he again fell seriously ill, and after convalescence was sent to live in Rome. Here he gave a wonderful example of virtue and charity, and, despite his extreme simplicity, his company was sought by Cardinals and other eminent ecclesiastics. He died on January 6, 1679, at the age of 57, and was beatified by Leo XIII in 1882.

See the Decree of Beatification in the *Analecta Juris Pontificii*, 1882; Léon, *Auréole Séraphique* (Eng. Trans.), ii, 64-68; Imbert-Gourbeyre, *La Stigmatisation* (1894), i, 315-316.

JANUARY 7

ST LUCIAN, Priest and Martyr

A.D. 312

ST LUCIAN, surnamed of Antioch, was born at Samosata, in Syria. He lost his parents when a youth, and having acquired possession of his estate, which was considerable, he distributed all among the poor. He became a great proficient in rhetoric and philosophy, and applied himself to the study of the Holy Scriptures under one Macarius at Edessa. Convinced that his duty as a priest required him to devote himself entirely to the service of God and the good of his neighbour, he was not content to inculcate the practice of virtue by word and example, but he also undertook to purge the Old and New Testament from the faults that had crept into them either through the inaccuracy of transcribers or the malice of heretics. Whether he only revised the text of the Old Testament by comparing different editions of the Septuagint, or corrected it upon the Hebrew text, being well versed in that language, it is certain, in any case, that St Lucian's edition of the Scriptures was much esteemed, and was of great use to Saint Jerome.

St Alexander, Bishop of Alexandria, says that Lucian remained some years separated from the Catholic communion at Antioch, under three successive bishops—namely, Domnus, Timaeus, and Cyril. He may perhaps have favoured overmuch that dissembling heretic Paul of Samosata, condemned at Antioch in the year 269, but it is certain, at least, that Lucian died in the Catholic communion. This appears from a fragment of a letter written by him to the Church of Antioch, and still extant in the Alexandrian Chronicle. Though a priest of Antioch, we find him at Nicomedia, in the year 303, when Diocletian first published his edicts against the Christians. He there suffered a long imprisonment for the faith, for he wrote from out of his dungeon to Antioch, " All the martyrs salute you. I inform you that the Pope Anthimus (Bishop of Nicomedia) has finished his course by martyrdom." This happened in 303. Yet Eusebius informs us that St Lucian did not arrive himself at the crown of martyrdom till after the death of St Peter of Alexandria,

in 311, so that he seems to have continued nine years in prison. At length he was brought before the governor, or the Emperor himself, for the word which Eusebius uses may imply either. At his trial he presented to the judge an excellent apology for the Christian faith. Being remanded to prison, an order was given that no food should be allowed him; but after fourteen entire days, when almost dead with hunger, dainty meats that had been offered to idols were set before him, which he would not touch. It was not in itself unlawful to eat of such meats, as St Paul teaches, except where it would give scandal to the weak, or when it was exacted as an action of idolatrous superstition, as was the case here. Being brought a second time before the tribunal, he would, to all the questions put to him, give no other answer but this, "I am a Christian." He repeated the same whilst on the rack, and he finished his glorious course in prison, either by starvation, or, according to St Chrysostom, by the sword. His acts relate many of his miracles, with other particulars; as that, when bound and chained down on his back in prison, he consecrated the divine mysteries upon his own breast, and communicated the faithful that were present: this we also read in Philostorgius, the Arian historian. St Lucian suffered at Nicomedia, where Maximinus II resided.*

The first thing that is necessary in the service of God is earnestly to search out His holy will, by devoutly reading and meditating on His eternal truths. This will set the divine law in a clear and full light, and conduct us by unerring rules to accomplish every duty. It will awaken and continually increase a necessary tenderness of conscience, which will give life to its convictions, oblige us to a more careful examination of all our actions, keep us not only from evil, but from every appearance of it, render us steadfast in every virtuous practice, and always preserve a delicate sense of good and evil. For this reason the Word of God is called in Holy Scripture "Light," because it distinguishes between good and evil, and, like a lamp, makes manifest the path which we are to choose, dispersing the mist with which the subtlety of our enemy and the lusts of our heart have covered it. At the same time, a daily renewal of contrition washes

* His body was interred at Drepanum, in Bithynia, which, in honour of him, Constantine the Great soon after made a large city, which he exempted from all taxes and honoured with the name of Helenopolis, from his mother. St Lucian gained his crown in 312, on January 7, on which day his festival was kept at Antioch immediately after his death, as appears from St Chrysostom, 3. It is the tradition of the church of Arles that the body of St Lucian was sent out of the East to Charlemagne, who built a church under his invocation at Arles, in which his relics are preserved. Saussaye, *Mart. Gallic.*, t. 1, p. 17; Chatelain, p. 114.

off the stains which we discover in our souls, and strongly incites us, by the fervour of our life afterwards, to repair the barrenness of the past. Prayer must be our main resource in every step of this spiritual progress. We must pray that God will enable us to search our own hearts, and reform whatever is amiss in them. If we do this sincerely, God will grant our petition. Moreover, He will disclose to us all our defects, and by showing us how far we fall short of the perfection of true holiness of life, will not suffer any latent mischief to continue undiscovered, nor permit us to forget the stains and the havoc which the sins of our life past have left behind them.

We have plenty of information concerning St Lucian in Eusebius (*Hist. Eccles.*, ix, 6), in a panegyric by St John Chrysostom (Migne, *P.G.*, 1, 519), and in a rather fantastic legend preserved by the Metaphrast (Migne, *P.G.*, cxiv, 397). See also Pio Franchi in *Studi e Documenti* (1897), xviii, 24-45. Father Delehaye says of St Lucian: "Nothing could be better authenticated than the fact of his martyrdom, nothing more firmly established than his cultus, witnessed to by the basilica of Helenopolis, as well as by literary documents" (*Legends of the Saints*, Eng. trans., 192). Nevertheless the story of St Lucian has been chosen by H. Usener (*Die Sintfluthsagen*, 1899, 168-180) as a typical example of the evolution of Christian legend out of pagan myth. Consult the reply of Father Delehaye (*l.c.*, 193-197), and see also Batiffol in *Compte-Rendu du Congrès catholique*, Bruxelles, 1894, ii, 181-186.

ST VALENTINUS, Bp. and Conf.

? A.D. 440

Very little is known concerning St Valentinus, though a fairly long medieval biography of him is printed in the *Acta Sanctorum;* but this, as all are agreed, is historically worthless. From Eugippius in his Life of St Severinus we learn that Valentinus was first of all an abbot, and then a missionary bishop in Rhœtia, and also that a disciple of Valentinus who attached himself to St Severinus used every year on January 7 to say Mass in honour of his earlier father in Christ. Venantius Fortunatus lets us know that in a journey he made through the Tirol he came across more than one church which was dedicated to the same St Valentinus. From Arbeo of Freising we get the further information that St Valentinus was first buried at Mais in the Tirol, but that his remains were translated to Trent about the year 750, and thence in 768 to Passau. These are all early testimonies, but there is no more evidence which can be

relied on. At a much later date a story was invented that at a subsequent removal of the relics of Valentinus to a place of greater honour in Passau a leaden tablet had been found which had engraved upon it a summary of the saint's whole history. The biographer professes to incorporate a copy of the text of this inscription, but a critical study of the document leaves no doubt that it is a clumsy forgery.

See the essay of Andr. Leider, "Die Bleitafel im Sarge des Hl. Valentin" in *Festgabe Alois Knöpfler*, München, 1907, pp. 254-274.

ST CEDD, Bp. of the East-Saxons, Conf.

A.D. 664

He was brother to St Chad, Bishop of Lichfield, and to SS Celin and Cynibill, who all laboured zealously in the conversion of the Anglo-Saxons, their countrymen. St Cedd long served God in the monastery of Lindisfarne, founded by St Aidan, and was promoted to the priesthood. Peada, the son of Penda, King of Mercia, was appointed by his father King of the midland English. The young king, with a great retinue, went to Atwall, or Walton, the seat of Oswy, King of the Northumbrians, and was there baptised with all his attendants, by Finan, Bishop of Lindisfarne. Four priests, SS Cedd, Adda, Betti, and Diuma, the last a Scot, the rest English, were sent to preach the Gospel to his people, among whom great multitudes received the word of life with joy. King Penda himself did not hinder these missionaries from preaching the faith in other parts of Mercia, but despised such as embraced the Gospel without living up to it, saying, "Such wretches deserved the utmost contempt who would not obey the God in whom they believed." St Cedd, after labouring there some time with great success, was called to a new harvest. Sigbercht, or Sigebert, King of the East-Saxons, paying a visit to Oswy, in Northumberland, was persuaded by that prince to forsake his idols, and was baptised by Bishop Finan. When he returned to his own kingdom he entreated Oswy to send him teachers to instruct his people in the faith of Christ. Oswy called St Cedd out of the province of the midland English, and sent him with another priest to the nation of the East-Saxons. When they had travelled through that whole province, St Cedd returned to Lindisfarne, to confer with Bishop Finan about certain matters of importance. That prelate ordained him Bishop of the East-Saxons, having called two other bishops to assist at his consecration. St Cedd,

going back to his province, pursued the work he had begun, built churches, and ordained priests and deacons. Two monasteries were erected by him in these parts, which seem afterward to have been destroyed by the Danes, and never restored. The first, he founded near Ythancester, formerly Othona, which town was afterwards swallowed up by the gradual encroaching of the sea. St Cedd's other monastery was built at Tillaburg, now Tilbury, near the River Thames, and here Camden supposes the saint chiefly to have resided, as the first English bishops often chose to live in monasteries. In a journey which St Cedd made to his own country, Ethelwald, the son of Oswald, who reigned among the Deiri, in Yorkshire, finding him to be a wise and holy man, desired him to accept a tract of land to build a monastery, to which the king might resort to offer his prayers with the monks, and where he might be buried when he died. The king before this had with him a brother of our saint, called Celin, a priest of great piety, who administered the divine word, and the sacraments, to him and his family. St Cedd pitched upon an inaccessible spot among the fells which seemed fitter to be a retreat for robbers or wild beasts than a habitation for men. Here he resolved first to spend forty days in fasting and prayer, to consecrate the place to God. For this purpose he retired thither at the beginning of Lent. He ate only in the evening, except on Sundays, and his meal consisted of an egg, and a little milk mingled with water, with a small portion of bread, according to the custom of Lindisfarne, derived from that of St Columba. Hence it appears that, for want of vegetables so early in the year, milk and eggs were allowed in that northern climate, though elsewhere forbidden. Ten days before the end of Lent the bishop was called to the king for certain pressing affairs, so that he was obliged to commission his priest, Cynibill, who was his brother, to complete it. This monastery being founded in 658, was called Lestingay. St Cedd placed monks in it, with a superior from Lindisfarne; but continued to superintend it, and afterward made several visits thither from London. Our saint excommunicated a certain nobleman among the East-Saxons for an incestuous marriage, forbidding any Christian to enter his house or eat with him. Notwithstanding this prohibition, the king went to a banquet at his house. Upon his return, the holy bishop met him, when the king at once began to tremble, and lighting from his horse, prostrated himself at his feet, begging pardon for his offence. The bishop touched him with the rod which he held in his hand, and said "O king, because thou wouldst not refrain from the house of that wicked excommunicated person, thou thyself shalt die in that very

house." Accordingly, some time after, the king was basely murdered, in 661, by this nobleman and another, both his own kinsmen, who alleged no other reason for their crime than that he was too easy in forgiving his enemies. This king was succeeded by Suidhelm, the son of Sexbald, whom St Cedd baptised. In 664, St Cedd was present at the conference, or synod, of Streneshalch, in which he forsook the Scottish custom, and agreed to adopt the canonical observance of the time of Easter. Soon after, a great pestilence breaking out in England, St Cedd died of it, in his beloved monastery of Lestingay, in the mountainous part of Yorkshire, since destroyed by the Danes, so that its exact situation is not known.* He was first buried in the open air, but not long after, a church of stone being built in the same monastery, under the invocation of our Blessed Lady, his body was removed, and laid at the right hand of the altar. Thirty of the saint's religious brethren in Essex, upon the news of his death, came to Lestingay, intending to live and die where their holy father had ended his life. They were willingly received by their brethren, but were all carried off by the same pestilence except a little boy, who was afterward found not to have been then baptised; and being in process of time advanced to the priesthood, lived to gain many souls to God. St Cedd died on October 26, but was commemorated in Wilson's English martyrology on January 7.

We know practically nothing of St Cedd except what we learn from Bede's *Ecclesiastical History*. It is Florence of Worcester, however, who states that he died on October 26, 664, and who describes him as Bishop of the East-Saxons.

ST TILLO, Conf.

Called in France Theau, in Flanders Tilloine, or Tilman, and in Germany sometimes Hillonius

c. A.D. 702

He was by birth a Saxon, and being made captive, was carried into the Low Countries, where he was ransomed and baptised by St Eligius. That fervent apostle sent him to his abbey of Solignac, in the Limousin. St Tillo was called thence by St Eligius, ordained priest, and employed by him for some time at Tournay, and in other parts of the Low Countries. The inhabitants of the country of Isengihen, near Courtray, regard him as their apostle. Some years

* It is identified by Plummer and others with Lastingham, not far from Whitby. See Hardy, *Catalogue of British History*, ii, 50.

after the death of St Eligius, St Tillo returned to Solignar, and lived as a recluse near that abbey, imitating in simplicity, devotion, and austerity the Antonys and Macariuses of old. He died in his solitude, about the year 702, a nonagenarian, and was honoured with miracles.

His name is famous in the French and Belgian calendars, though it does not occur in the Roman. St Ouen (?), in the Life of St Eligius, names Tillo first among the seven disciples of that saint, who worked with him at his trade of goldsmith, and imitated him in all his religious exercises, before that holy man was engaged in the ministry of the Church. Many churches in Flanders, Auvergne, the Limousin, and other places are dedicated to God, under his invocation. The anonymous Life of St Tillo, in Bollandus, is not altogether authentic; the history which Mabillon gives of him from the Breviary of Solignac is of more authority. See Mabillon, *AA. SS. Benedict.*, vol. ii, p. 996.

ST KENTIGERNA, Widow

A.D. 734

She is commemorated on January 7 in the Aberdeen Breviary, from which we learn that she was of royal blood, daughter of Kelly, Prince of Leinster in Ireland, as Colgan proves from ancient documents. She was mother of the holy abbot St Fœlan, or Felan. After the death of her husband she left Ireland, and consecrated herself to God in a religious state. After living in great austerity and humility, she died on January 7, in the year 728, or, according to the *Annals of Ulster*, in 734.

Adam King informs us that a famous parish church bears her name on Tuch Cailleach (in Loch Lomond), a small island to which she retired some time before her death, that she might with greater liberty give herself up to heavenly meditation. See the Aberdeen Breviary; Colgan, *AA. SS. Hibern.*, i, 22; and also A. P. Forbes, *Kalendars of Scottish Saints*, p. 373.

BD. WITTIKUND, Conf.

c. A.D. 804

One of the most tenacious antagonists against whom Charlemagne had to contend was Wittikund, Duke of Westphalia. Many of the Saxon leaders had been defeated, captured, and forcibly converted, only to renounce their faith on regaining their freedom. Wittikund was never entirely defeated. According to the legend, his conversion was due to a miracle, for when, disguised as a beggar, he penetrated

into the Christian ranks to observe the disposition of the enemy, he chanced to be present at the sacred mysteries, and saw our Lord as a little child when Holy Communion was being distributed. To satisfy his curiosity, he made his way to the Emperor, was instructed, and eventually baptised (785), together with many of his followers. Charlemagne himself acted as his godfather. Unlike his compatriots, Wittikund remained true to his faith, and henceforth always fought on the Christian side, falling at last in battle at an advanced age. His tomb was long venerated at Enger in Westphalia.

See *Acta Sanctorum*, January 7; *Allgemeine deutsche Biographie*, xlii, 364-369; J. Dettmer, *Der Sachsenführer Widukind nach Geschichte und Sage*, 1879.

ST ALDRIC, Bp. of Le Mans, Conf.

A.D. 856

This saint was born of a noble family, partly of Saxon and partly Bavarian extraction, about the year 800. At twelve years of age he was sent by his father to the court of Charlemagne, where, in the household of Louis the Pious, by his diligence and by his eminent virtue, he gained the esteem of the whole court. But worldly honours had few charms for one who entertained no other desire than that of consecrating himself to the divine service. About the year 821, bidding adieu to the court, he retired from Aix-la-Chapelle to Metz, where he entered the bishop's seminary, and received clerical tonsure. After his ordination the Emperor Louis the Pious called him again to court, and made him his first chaplain and his confessor. In 832 St Aldric was chosen Bishop of Le Mans, and consecrated on December 22. The emperor arrived at Le Mans three days after, and kept all the Christmas holidays with him. The holy pastor was humble, patient, severe towards himself, and mild and charitable to all others. He employed both his patrimony and his whole interest and credit in relieving the poor, redeeming captives, establishing churches and monasteries, and promoting piety and religion. In the civil wars which divided the Empire his fidelity to King Louis and to his successor, Charles the Bald, was inviolable. For almost a year he was expelled by a faction from his see, though it is a subject of dispute whether this happened in the former or in the latter reign. It was a principal part of his care to maintain exact discipline among his clergy, for whose use he drew up a collection of canons, called his Capitulars, which was highly esteemed, but is now lost. Some fragments have reached us of the regulations which he made for his own cathedral, in which he orders ten wax

candles and ninety lamps with oil to be lighted on all great festivals. We have three testaments of this holy prelate extant. The last is an edifying monument of his sincere piety: in the first two, he bequeaths lands and possessions to many churches of his diocese, adding prudent advice and regulations for maintaining good order, and a spirit of charity, between the clergy and monks. In 836 he was deputed by the Council of Aix-la-Chapelle, with Erchenrad, Bishop of Paris, to negotiate with Pepin I, King of Aquitaine, who was then reconciled with the emperor his father; and the prince was prevailed upon by them to restore the possessions of churches which had been seized by those of his party. Our saint assisted at the Eighth Council of Paris, in 846, and at the Council of Tours in 849. The last two years of his life he was paralysed and confined to bed, during which time he redoubled his fervour and assiduity in prayer. He died January 7, 856, having been bishop almost twenty-four years. He was buried in the church of St Vincent, of which, and of the monastery to which it belongs, he had been a great benefactor.

The medieval Latin Life of St Aldric has been re-edited in modern times by Charles and Froger, *Gesta domini Aldrici*, 1889. No scholar now regards it as fully reliable, but the first forty-four chapters seem to be older and more trustworthy than the rest. See also M. G. H., *Scriptores*, xv, 308 *seq.* Some attempts have been made to connect St Aldric with the compilation of the forged Decretals, but this idea has not found much favour, though Paul Fournier has shown good reason for believing that they first took shape in the neighbourhood of Le Mans during his episcopate. On the other hand, Julien Havet has argued that the first forty-four chapters of the *Gesta* were written as a piece of autobiography by Aldric himself. In any case Havet seems to have proved that in contrast to the charters in the later portion of the *Gesta* and those in the *Actus pontificum Cenomannensium*, the nineteen documents incorporated in the first forty-four chapters are all authentic. See J. Havet, *Questions mérovingiennes*, vol. vii, and *Analecta Bollandiana* (1895), xiv, 446; *cf.* also Duchesne, *Fastes Épiscopaux*, ii, 338.

ST REINOLD, Martyr

A.D. 960 (?)

Very little is known of St Reinold, monk and martyr, identified with the youngest of the "four sons of Aymon." Tradition connects him with the family of Charlemagne. Apparently he made his way to Cologne and entered the monastery of St Pantaleon. He was put in charge of certain building operations, and owing to his over-strenuous diligence, incurred the hostility of the stone-masons. The result was that they attacked him, killed him with

blows of their hammers, and flung his body into a pool near the Rhine. For a long time his brothers in religion searched in vain for any trace of him. His body was at last discovered through a revelation made to a poor sick woman, and it was brought back to the monastery with honour. Later on, in the eleventh century, it was translated by St Anno, Archbishop of Cologne, to Dortmund in Westphalia. St Reinold was in some places honoured as the patron of stonemasons.

The *Acta Sanctorum* for January 7 prints a short Life of him, but it is impossible to say how much of this is purely mythical, and how much may be based on some kernel of fact. A local chronicle of Cologne states that St Reinold died in 697, and a rhythmical Life of the same, printed by Floss, assigns his martyrdom to the episcopate of St Agilulf, Bishop of Cologne, who is supposed to have died in 750. In either case Reinold could have had nothing to do with Charlemagne. See Jordan in *Romanische Forschungen* (1907), xx, 1-198, and Caxton's *Romance of the Foure Sonnes of Aymon*, re-edited for the Early English Text Society.

BD. VITALIS, Ab. of Savigny, and Conf.

A.D. 1122

A rather florid account of the life of Bd. Vitalis is extant from which we learn that he lived for some time as a hermit, then gathered disciples around him, and eventually founded the Abbey of Savigny on the confines of Normandy and Brittany. As abbot he seems to have travelled about a great deal and to have become very famous as a preacher. In early life, before the seventeen years he spent in solitude as a hermit, he acted as chaplain to Robert, Count of Mortain, the half-brother of William the Conqueror. Count Robert, it is stated, held him in deep veneration, and even stripped himself that his chaplain might scourge him when the latter rebuked him for some misdemeanour. Blessed Vitalis visited England more than once, and the story was told of him that on one of these occasions, when preaching in church to a crowded assembly, he was understood by all his hearers, though he spoke in French and they, for the most part, knew nothing but English. Vitalis must have become chaplain to Robert of Mortain as early as 1082 if the *Dictionary of National Biography* is correct in stating that in that year Robert and his wife "founded a collegiate church in their castle of Mortain under the guidance of their chaplain Vitalis, Abbot of Savigny." But we are told, on the other hand, that Vitalis only acquired the forest of Savigny in 1112, and could not have built his abbey there until later. This renders the chronology of his life very perplexing. He died, so

his biographer tells us, on September 16, 1122, while he was actually presiding in choir at the recitation of the office of the Blessed Virgin.

The chief authority for the Life of Bd. Vitalis is a biography compiled by Stephen de Fougères, who was first one of King Henry II's chaplains and afterwards Bishop of Rennes. He died in 1178, and may consequently be regarded almost as a contemporary. This Life is printed in the *Analecta Bollandiana* (1882), i, 355-390. We have also a good deal of information in the Mortuary Roll of Abbot Vitalis, printed by L. Delisle, *Rouleaux des Morts*, p. 282 *seq.* See also *Acta Sanctorum*, January 7, in which the commemoration of him is assigned to this day.

ST CANUTE, KING (?) AND MART.

A.D. 1130

"Knud Lavard" (*i.e.*, Canute, the Lord of Schleswig), as he is called by his countrymen, second son of Eric the Good, King of Denmark, was made Duke of Schleswig, his elder brother Nicholas being King of Denmark. Their father, who lived with his people as a parent with his children (no one ever left him without comfort, says the ancient chronicle *Knytlinga Saga*, p. 71), died in Cyprus, when on a pilgrimage to the Holy Land, in which he had been received by Alexius Comnenus, Emperor, at Constantinople, with the greatest honour, and had founded an hospital at Lucca for Danish pilgrims. He died in 1103, on July 11.

Canute set himself to make justice and peace reign in his principality; unfortunately the Vikings could not easily be restrained from plundering. One day, when he had condemned several together to be hanged for piracies, one cried out that he was of blood royal, and related to Canute. The prince answered that to honour his extraction he should be hanged on the top of the highest mast of his ship, which was executed. Henry, King of the Sclavi, being dead, with his two sons, St Canute, his nephew, succeeded, paid homage to the Emperor Lothair II and was crowned by him King of the Obotrites, or Western Sclavi. St Canute was much honoured by that emperor, in whose court he had spent part of his youth. Valour, prudence, zeal, and goodness endeared him to all. He was slain by conspiracy of the jealous Danes on January 7, 1130, and canonised in 1171. His son became Duke of Schleswig, and in 1158 King of Denmark, called Valdemar I and the Great, from his virtuous and glorious actions.

See Professor H. Olrik, *Danske Helgeners Leuned* (1894), pp. 111-148; Schubert, *Kirchen-Geschichte von Schleswig-Holstein*, 1907, vol. i. The Roman Martyrology for this day calls Canute "*king* and martyr," but this is hardly a correct description.

JANUARY 8

ST APOLLINARIS, THE APOLOGIST, Bp.

A.D. 175

CLAUDIUS APOLLINARIS, Bishop of Hierapolis, in Phrygia, was a famous Christian teacher in the second century. Notwithstanding the encomiums bestowed on him by Eusebius, St Jerome, Theodoret, and others, we know but little of his life, and his writings, which then were held in great esteem, seem now to be all lost. Photius, who had read them, and who was a very good judge, commends them both for their style and matter. He wrote against the Encratites and other heretics, and pointed out, as St Jerome testifies, from what philosophical sect each heresy derived its errors. His last work was directed against the Montanists and their pretended prophets, who began to appear in Phrygia about the year 171. But nothing rendered his name so illustrious as his apology for the Christian religion, which he addressed to the Emperor Marcus Aurelius, about the year 175, soon after the victory that prince had obtained over the Quadi by the prayers, it is alleged, of the Christians, of which the saint made mention.

Marcus Aurelius having long attempted, without success, to subdue the Germans by his generals, resolved in A.D. 174 to take the field against them himself. He was beyond the Danube when the Quadi, a people inhabiting that tract now called Moravia, surrounded him in a very disadvantageous situation: so that there was no possibility that either he or his army could escape out of their hands or maintain themselves long where they were for want of water. The twelfth legion was chiefly composed of Christians. When the army was drawn up, exhausted with thirst, the Christians fell upon their knees, " as we are accustomed to do at prayer," says Eusebius, and earnestly besought God's aid in this extremity. Then on a sudden the sky was darkened with clouds, and a heavy rain poured down just as the barbarians began their attack on the Roman camp. The Romans fought and drank at the same time, catching the rain as it fell in their helmets, and often swallowing it mingled with blood. Though by this means exceedingly refreshed, their assailants would still have been too strong for them, but that the storm being driven by a violent wind into their faces, and accompanied with flashes of

lightning and loud thunder, the Germans, now unable to see, were terrified to such a degree that they took to flight. Both heathen and Christian writers give this account of the victory. The heathens ascribed it, some to the power of magic, others to their gods, but the Christians always accounted it a miracle obtained by the prayers of this legion. St Apollinaris apparently referred to it in his apology to this very emperor, and added that as an acknowledgement the emperor gave it the name of the *Thundering Legion*. From him it is so called by Eusebius, Tertullian, St Jerome, and St Gregory of Nyssa.

The Quadi and Sarmatians surrendered the 13,000 prisoners whom they had taken, and begged for peace on whatever conditions it should please the emperor to grant it them. Marcus Aurelius hereupon took the title of *seventh time Imperator*, and out of gratitude to his Christian soldiers, published an edict, in which he confessed himself indebted for his delivery *to the shower obtained*, PERHAPS, *by the prayers of the Christians*,* and more he could not say without danger of exasperating the pagans. In it he forbade, under pain of death, anyone to accuse a Christian on account of his religion; yet by a strange inconsistency, especially in so wise a prince, being overawed by the opposition of the senate, he had not the courage to abolish the laws already in force against Christians. Hence, even after this, in the same reign, many suffered martyrdom, though their accusers, it is asserted, were also put to death; as in the case of St Apollonius and of the martyrs of Lyons. Trajan had in like manner forbidden Christians to be accused, yet commanded them to be punished with death if the delation was made, as may be seen

* *Christianorum forte militum precationibus impetrato imbri* (Tertull., *Apolog.*, c. 5, Euseb., l. 5, c. 5). The deliverance of the emperor is represented on the *Columna Antoniniana*, in Rome, by the figure of a Jupiter Pluvius, being that of an old man flying in the air with his arms expanded, and a long beard which seems to waste away in rain. The soldiers are there represented as relieved by this sudden tempest, and in a posture partly drinking of the rain water and partly fighting against the enemy, who, on the contrary, are represented as stretched out on the ground with their horses, and the dreadful part of the storm descending upon them only. The credibility of the story, which Eusebius apparently derived from the *Apology* of St Apollinaris, still remains a matter of discussion. On the one hand, it is certain that the "thundering Legion" (*legio fulminata*) did not obtain this title from Marcus Aurelius, for it belonged to them from the time of Augustus; on the other, there is nothing violently incredible in the facts themselves. Contemporary Christians might easily attribute such a surprising victory to the prayers of their fellow believers. There is no confirmation among pagan authorities for the text of the supposed edict of toleration. Bishop Lightfoot and others who defend the general accuracy of the facts believe it to be at least interpolated.

in his famous letter to *Pliny the Younger*. The glaring injustice of which law Tertullian demonstrates by an unanswerable dilemma.

St Apollinaris may have penned his apology to the emperor about the year 175 to remind him of the benefit he had received from God by the prayers of the Christians, and to implore his protection. We have no account of the time of this holy man's death, which probably happened before that of Marcus Aurelius. The Roman Martyrology mentions him on January 8.

We believe the same great truths and divine mysteries, we profess the same faith which produced such wonderful fruits in the souls of the saints. Whence comes it that it has not the like effect in us,—that though we acknowledge virtue to be the richest treasure of the soul in man, we take little pains about it; passionately seek the things of this world, are cast down by every adversity, and curb and restrain our passions only by halves,—that the prospect of glorious God and heaven, and the dreadful warning of a judgement to come, hell and eternity, impress us so feebly, and produce so little effect? The reason is plain, because we do not meditate sufficiently on these great truths. Our ideas of them are dim and imperfect; our thoughts pass so lightly over them that they scarcely make any impression at all. Otherwise it is impossible that things so great and terrible should excite in us no fear, or that things in their own nature infinitely desirable should enkindle in us no ardour. Slight and faint images of things move our minds but feebly, and affect them hardly at all; especially in such matters as are not subject to our senses. We are therefore very ill advised in not allotting more time to the study of divine truths. It is not enough merely to believe them, and let our thoughts now and then glance upon them: the knowledge which shows us heaven will not bring us to the possession of it, and will deserve punishment, not reward, if it remain slight, weak, and superficial. By serious and frequent meditation God's word must be chewed, digested, and turned into the nourishment of our souls, before it can have power to change them, and produce the necessary fruit in our lives. For this reason the saints loved solitude and withdrew from the noise and bustle of the world whenever opportunity allowed them.

ST PATIENS, Bp. of Metz, and Conf.

Second Century (?)

Mgr. Duchesne has shown that a list of the bishops of Metz has been in existence since the year 775 or earlier. A metrical paraphrase of it is found in the Sacramentary of Drogo. The fourth name on this list is that of Patiens. He is said to have occupied the See for fourteen years, and to have died on January 8. A further note states that he built " the church of Amulphus " and was buried there. We practically know no more than this, though Mgr. Duchesne (*Fastes Épiscopaux*, iii, 44-48) thinks that the list of bishops may possibly be a serious document justifying the belief that Patiens really existed. The Life in the *Acta Sanctorum* (January 8) representing St Patiens as a disciple of St John the Evangelist is quite worthless.

ST LUCIAN, Mart.

A.D. 290 (?)

He preached the Gospel in Gaul in the third century; came from Rome, and was possibly one of the companions of St Dionysius of Paris, or at least of St Quentin. He sealed his mission with his blood at Beauvais, under Julian, vicar or successor to the cruel persecutor, Rictiovarus, in the government of Gaul, about the year 290. Maximian, called by the common people Messien, and Julian, the companions of his labours, were crowned with martyrdom at the same place a little before him. His relics, with those of his two colleagues, were discovered in the seventh century, as St Ouen informs us in his life of St Eligius. They were shown in three gilt shrines, in an abbey which bore his name and was founded in the eighth century. Rhabanus Maurus says that these relics were famous for miracles when he wrote, a hundred years later.

St Lucian is styled only martyr in most calendars down to the sixteenth century, and in the Roman Martyrology; but a calendar compiled in the reign of Louis the Pious gives him the title of bishop, and he is honoured in that quality at Beauvais.

See Bollandus in the *Acta Sanctorum* for January 8, p. 640; though the two Lives of this saint there printed are of little or no authority. Mgr. Duchesne in his *Fastes Épiscopaux* (iii, 119 and 141-152) discusses the case of St Lucian at some length, and shows good reason for believing that the whole story is mythical. He strongly inclines to the belief that Rictiovarus never existed.

ST ATTICUS, Bp. of Constantinople, Conf.

A.D. 425

The Roman Martyrology contains no mention of Atticus, but he is accorded a notice on this day in the *Acta Sanctorum*. He was converted in early life from the Macedonian heresy and then joined the clergy of Constantinople, where he became an active opponent of St John Chrysostom. During the second banishment of the latter Atticus was installed in his place, but after the death of the great orator, he, on the remonstrance of Pope Innocent I, restored his name to the diptychs, and seems during the rest of his life to have set an example of kindliness, charity to the poor, and zeal in combating heresy. He died on October 10, 425.

See *AA. SS.*, January 8, *Dict. of Chr. Biog.*, vol. i, 207-209.

ST SEVERINUS, Abbot,
and Apostle of Noricum, or Austria

A.D. 482

We know nothing of the birth or country of this saint. From the purity of his Latin, he was generally supposed to be a Roman, and his care to conceal what rank he had held in the world was taken for a proof of his humility, and a presumption that he was a person of birth. He spent the first part of his life in the deserts of the East, but inflamed with an ardent zeal for the glory of God, he left his retreat to preach the Gospel in Noricum. At first he came to Astura, now Stockerau, situate above Vienna; but finding the people hardened in vice, he foretold the punishment God had prepared for them, and repaired to Comagene, now Hainburg, on the Danube, eight leagues eastward of Vienna. It was not long ere his prophecy was verified, for Astura was laid waste, and the inhabitants destroyed by the sword of the Huns, soon after the death of Attila. St Severinus's former host, at the risk of his life, made his escape to him at Comagene. By the fulfilment of this prophecy, and by several miracles which he wrought, the name of the saint became famous. Faviana, a city on the Danube, twenty leagues from Vienna, distressed by a terrible famine, implored his assistance. St Severinus preached penance among them with great fruit, and he so effectually threatened with the divine vengeance a certain rich woman, who

had hoarded up a great quantity of provisions, that she distributed all her stores amongst the poor. Soon after his arrival, the ice of the Danube and the Inn breaking, the country was abundantly supplied by barges up the rivers. Another time by his prayers he chased away the swarms of locusts which were then threatening with devastation the whole produce of the year. He wrought many miracles, yet never healed the sore eyes of Bonosus, the dearest to him of his disciples, who spent forty years in almost continual prayer without any abatement of his fervour. Severinus himself never ceased to exhort all to repentance and piety; he redeemed captives, relieved the oppressed, was a father to the poor, cured the sick, mitigated or averted public calamities, and brought a blessing wherever he came. Many cities desired him for their bishop, but he withstood their importunities by urging that it was sufficient he had relinquished his dear solitude for their instruction and comfort.

He established many monasteries, of which the most considerable was one on the banks of the Danube near Vienna; but he made none of them the place of his constant abode, often shutting himself up in a hermitage four leagues from his community, where he wholly devoted himself to contemplation. He never ate till after sunset, unless on great festivals. In Lent he ate only once a week. His bed was sackcloth spread on the floor in his oratory. He always walked barefoot, even when the Danube was frozen. Many kings and princes of the barbarians came to visit him, and among them Odoacer, King of the Heruli, then on his march for Italy. The saint's cell was so low that Odoacer could not stand upright in it. St Severinus told him that the kingdom he was going to conquer would shortly be his, and Odoacer finding himself, soon after, master of the country, wrote cordially to the saint, promising him all he was pleased to ask; but Severinus only desired of him the restoration of a certain banished man. Having foretold his death long before it happened, he fell ill of a pleurisy on January 5, and on the fourth day of his illness, having received Holy Viaticum, he armed his whole body with the sign of the Cross. Then, repeating that verse of the psalmist, " Let every spirit praise the Lord," he closed his eyes, and expired. This happened in the year 482; but six years after, his disciples, driven out by the inroads of barbarians, retired with his relics into Italy, and deposited them at Luculanum, near Naples, where a great monastery was built, of which Eugippius, his disciple, and author of his life, was soon after made the second abbot. In the year 910 they were translated to Naples, where they were honoured in a Benedictine abbey, which bears his name. The Roman and other Martyrologies place his festival on this day, as being that of his death.

A spirit of sincere humility is the foundation of the most sublime and heroic degree of Christian perfection. As the great work of the sanctification of our souls is to be begun by humility, so must it be completed by the same. Humility invites the Holy Ghost into the soul, and prepares her to receive His graces; and from the most perfect charity, which He infuses, she derives a new interior light, and an experimental knowledge of God and herself, with an *infused* humility far clearer in the light of the understanding, in which she sees God's infinity, and her own total insufficiency, baseness, and nothingness, after a quite new manner, and in which she conceives a relish of contempt and humiliations as her due, feels a secret sentiment of joy in suffering them, sincerely loves her own abjection and dependence, dreads the esteem and praises of others, as snares by which a mortal poison may imperceptibly insinuate itself, and deprive her of the divine grace; is so far from preferring herself to anyone that she always places herself below all creatures, is almost sunk in the deep abyss of her own nothingness, never speaks of herself to her own advantage, or affects a show of modesty in order to appear humble before men; in all good things, gives the *entire* glory to God alone, and as to herself, glories only in her infirmities, pleasing herself in her own weakness and nothingness, rejoicing that God is the great *all* in her and in all creatures.

The one supreme authority for the Life of St Severinus is the biography by his disciple Eugippius, the best text of which is to be found in the school edition of Th. Mommsen (1898), or in that of the Vienna *Corpus Scriptorum ecclesiasticorum latinorum*, edited by Pius Knoell, 1886. See also Mgr. Baudrillart, *Saint Séverin*, Paris, 1908; and Theo. Sommerlad, *Wirtschaftsgeschitliche Untersuchungen*, part ii (1903). Sommerlad shows some reason for thinking that St Severinus belonged to a distinguished family in Africa, and that in his own country he had been consecrated bishop before he sought refuge in the East and led the life of a hermit or monk.

ST SEVERINUS, Bp. of Septempeda

A.D. 550 (?)

The ancient town of Septempeda in the Marches of Ancona is now called Sanseverino, deriving its name from a St Severinus who is believed to have been bishop there in the middle of the sixth century. He was the brother of St Victorinus, whom Ado in his Martyrology identifies with a martyr of that name. The confusion seems to have arisen from the fact that the relics of St Severinus of Noricum were transferred to Naples, whence Ado was led to identify

him with the Italian St Severinus. The confusion is perpetuated in the present Roman Martyrology, for there is no reason to believe that Severinus of Septempeda ever had anything to do with Naples.

See the legend of SS Severinus and Victorinus in the *Acta Sanctorum*, January 8; and *cf. Analecta Bollandiana*, 1908, xxvii, 466.

ST BALDWIN, Mart.

c. A.D. 670

St Baldwin, brother of the holy virgin Austrudis, and Archdeacon of Lâon, would not now be regarded in any proper sense as a martyr. He fell a victim to the envy of certain private enemies who were infuriated by the strictness of his life and administration, and who decoyed him into an ambuscade, where he was killed.

See *Acta Sanctorum*, January 8. He is honoured at Soissons on October 16.

ST FRODOBERTUS, Ab.

A.D. 673

St Frodobertus passed almost the whole of his life as abbot in the Benedictine monastery of Moutier-la-Celle near Troyes, which he himself had built. Very little is recorded of him beyond his prayers and his austerities. In the miracles which he is said to have worked during his lifetime, he merely made the sign of the cross over the person affected. He died about the year 673.

Acta Sanctorum, January 8; and *cf. Analecta Bollandiana*, v, 59.

ST ALBERT, Abp. of Cashel (?) and Conf.

A.D. 680 (?)

The greatest obscurity shrouds the history of this saint. He is commonly called Archbishop of Cashel, and is still honoured as patron of that diocese, but it is almost certain that no such see existed at the date assigned to him. A Latin Life, written apparently in the twelfth century, describes him as *natione Anglus, conversatione angelus* (an Englishman by race, an angel in conduct). We are told that he was visited in England by St Erhard, himself an Irishman and already Bishop of Ardagh. Albert accompanied him back

to Ireland, and in passing through Cashel, which for two years had been without an archbishop, the people by acclamation elected Albert to that dignity. He had, however, only been consecrated for a short time, when during a council at Lismore he was induced by an eloquent sermon to renounce all his honours and possessions. Together with his friend Erhard and a band of disciples he fled away to lead a pilgrim's life on the Continent. They came to Rome in the time of Pope Formosus (891-896), and were welcomed by him and encouraged in their good purposes. Then they separated, and Albert, for his part, travelled to Jerusalem. On his return he had a longing to see his friend Erhard again, but on coming to Ratisbon found him already dead. Albert prayed that God might take him also, and he died there not many hours afterwards. In this narrative there is no mention of any actual relationship with Erhard, but other accounts represent him as Albert's brother, and in fact mention a third brother, Hildulph, who was Archbishop of Treves. But the whole story is fabulous. Whatever authentic information we have about St Erhard points to his having lived in the seventh century, He cannot, therefore, have visited Rome in the time of Pope Formosus nearly two hundred years later.

The Life of St Albert has been edited by W. Levison in the M. G. H., *Scriptor. Rerum Meroving.*, vi, 21-23. See also *AA. SS.*, January 8; and O'Hanlon, *Irish Saints*, i, 102-113.

ST ERHARD, Bp. and Conf.

A.D. 686 (?)

There is better evidence for the existence of St Erhard, described as Bishop of Ratisbon (he was, however, possibly only a *chorepiscopus*, a sort of bishop auxiliary), than there is for his supposed brother Albert. A strong local tradition evidenced by place names—*e.g.*, "Erhardsbrunnen," "Erhardicrypta," etc.—as well as by entries in calendars and other early documents, seems to imply a considerable cultus dating back to the eighth century and possibly earlier. What purports to be his episcopal staff of black buffalo-horn is still preserved, as well as part of his skull. He may be identical with an abbot of Ebersheimmünster whose name appears in a Merovingian charter of the year 684. He is stated to have baptised St Odilia, who, though born blind, recovered her sight on receiving the sacrament. Two or three lives of him have been printed by the Bollandists, but they are all overlaid by fabulous or legendary matter. He is in some accounts described as an Irishman, or at

least of Irish descent, but no great reliance can be placed upon this statement.

The most trustworthy information which is available concerning St Erhard has been collected by W. Levison in his preface to the Latin texts printed in M. G. H., *Scrip. Rerum Meroving.*, vi, 1-23.

ST GUDULE, Virg.

Called in Brabant Goule, or Ergoule; in Flemish Sinter-Goelen; Patroness of Brussels

A.D. 712 (?)

St Amalberga, mother of this saint, was niece to Pepin, mayor of the palace. Gudule was educated at Nivelles, under the care of St Gertrude, her cousin and godmother; after whose death, in 664, she returned to the house of Count Witger, her father, and having by vow consecrated her virginity to God, led a most austere life, in watching, fasting, and prayer. By her profuse alms, in which she bestowed her whole revenue on the poor, she was truly the mother of all the distressed. Though her father's castle was two miles from the church of Saint-Sauveur at Morzelle, she went thither early every morning, with a maid to carry a lantern before her; and the wax taper being once put out, is said to have miraculously lighted again at her prayers, whence she is usually represented in pictures with a lantern. She died on January 8, not in 670, as Miræus says, but in 712, and was buried at Ham, near Villevord. In the reign of Charlemagne, her body was removed to the church of Saint-Sauveur at Morzelle, and placed behind the high altar. This emperor, out of veneration for her memory, often resorted thither to pray, and founded a nunnery, which soon after changed its name of St Saviour for that of Ste Goule. This house was destroyed in the irruptions of the Normans. The relics of St Gudule, by the care of Charles, Duke of Lorraine (in which Brabant was then comprised), were translated to Brussels in 978, where they were first deposited in the church of St Géry, but in 1047 removed into the great collegiate church of St Michael, since called from her St Gudule's.

See her life written by Hubert of Brabant, in the eleventh century, soon after this translation of her relics to St Michael's, who assures us that he took the whole relation from an ancient Life of the saint, having only changed the order and style. But even if we could trust this statement, some of the miracles found in this and one or two other slightly differing accounts of the saint are very extravagant—*e.g.*, that a pair of gloves given her by a friend, which she refused to use, remained suspended in the air for an hour; or that a tall poplar-tree grew up beside her grave in a night. See for the texts the *Acta Sanctorum*, Jan. 8, and *cf.* Destombes, *Saints de Cambrai*, i, 51-56.

ST PEGA, Virg.

A.D. 719

She was sister to St Guthlac, the famous hermit of Croyland, and though of the royal blood of the Mercian kings, forsook the world, and led an austere retired life in the district which afterwards bore her name, in Northamptonshire, at a distance from her holy brother. Some time after his death she went to Rome, and there slept in the Lord about the year 719.

Ordericus Vitalis says her relics were honoured with miracles, and kept in a church which bore her name at Rome, but this church is not now known. From one in Northamptonshire, a village still retains the name of Peakirk; she was also titular saint of a church and monastery in Pegeland, which St Edward the Confessor united to Croyland. The Bollandists (*AA. SS.*, January 8) have brought together the scattered allusions to her found in the Life of St Guthlac and other sources. See also Stanton, *Menology of England and Wales*, pp. 8-9, and *Dict. Chris. Biog.*, iv, 280-281.

ST GARIBALDUS, Bp. of Ratisbon, Conf.

A.D. 762 (?)

Beyond the fact that Garibaldus was one of the three new bishops whom St Boniface consecrated in Bavaria, about the year 740, we know practically nothing about the life of this holy prelate. Garibaldus is said to have found the relics of St Emmeram and to have translated them to a more worthy shrine.

See the *Acta Sanctorum*, January 8; Rader, *Bavaria Sancta*, ii, 68; and *Dict. Christ. Biog.*, ii, 609.

ST WULSIN, Bp. of Sherborne, Conf.

A.D. 1005

In a charter which purports to emanate from King Ethelred in the year 998, Wulsin is described as a loyal and trusty monk whom St Dunstan "loved like a son with pure affection." It is a little difficult to be sure of the dates, but it would seem that when Dunstan was Bishop of London he obtained a grant of land from King Edgar in 958 and restored the Abbey of Westminster, making Wulsin superior of the dozen monks he placed there. In 980 Wulsin was consecrated abbot, and thirteen years afterwards he was appointed to the See of Sherborne. He seems to have died on January 8, 1005. He was evidently much beloved, and is called Saint by Malmesbury, Capgrave, Flete, and others, but his name apparently is not found in the medieval English calendars.

See John Flete, *History of Westminster Abbey* (ed. Armitage Robinson, 1909), pp. 79-80; Stubbs, *Memorials of St Dunstan*, 304, 406-408; Stanton, *Menology*, p. 10.

JANUARY 9

ST PETER OF SEBASTE, Bp. Conf.

A.D. 391

THE family to which St Peter belonged was ancient and illustrious, but the names of his ancestors are long since buried in oblivion, whilst those of the saints whom his parents gave to the Church, and who despised the world and its honours, are immortal in the records of our Christian faith. In this family three brothers were at the same time eminently holy bishops, St Basil, St Gregory of Nyssa, and St Peter of Sebaste; their eldest sister, St Macrina, was the spiritual mother of many saints and excellent doctors; and their father and mother, St Basil the Elder, and St Emmelia, were banished for their faith in the reign of the Emperor Galerius Maximianus, and fled into the deserts of Pontus. Finally, the grandmother of our pious and fruitful family was the celebrated St Macrina the Elder, who was instructed in the science of salvation by St Gregory Thaumaturgus. St Peter of Sebaste was the youngest of ten children, and lost his father in his cradle, so that his eldest sister, Macrina, took charge of his education. In this duty her only aim was to instruct him in the maxims of religion and piety; profane studies she thought of little use to one whose thoughts were set upon the world to come. Neither did he ever resent these restrictions, confining his aspirations to the monastic state. His mother had founded two monasteries, one for men, the other for women; the former she put under the direction of her son Basil, the latter under that of her daughter Macrina. Peter, whose thoughts were wholly bent on cultivating the seeds of piety which had been sown betimes, retired to the house governed by his brother, situated on the bank of the River Iris. When St Basil was obliged to surrender that charge in 362, he appointed St Peter his successor, who discharged this office for many years with great prudence and virtue. When the provinces of Pontus and Cappadocia were visited by a severe famine, he gave a remarkable proof of his charity. Human prudence would have advised him to be frugal in the relief of others, till his own community were secured against that calamity; but Peter had studied the principles of Christian charity in another

school, and liberally disposed of all that belonged to the monastery to supply with necessaries the crowds of destitute people who daily resorted to him in that time of distress. When St Basil was made Bishop of Cæsarea in Cappadocia in 370 he promoted his brother Peter to the priesthood, which the holy abbot regarded only as a fresh engagement to perfection. His brother St Basil died on January 1, in 379, and his sister Macrina in the November of the same year. Eustathius, Bishop of Sebaste, in Armenia, a violent Arian, and a furious persecutor of St Basil, seems to have died shortly after them; for St Peter was consecrated Bishop of Sebaste in 380 to root out the Arian heresy in that diocese. The evil had taken such deep root that the zeal of a saint was necessary to extirpate it. A letter which St Peter wrote, and which is prefixed to St Gregory of Nyssa's books against Eunomius, has entitled him to a place among the ecclesiastical writers, and is a standing proof that though he had confined himself to sacred studies, yet by good conversation and reading, and by his own natural gifts, he was inferior to none but his incomparable brother Basil, and his colleague Nazianzen, in solid eloquence. In 381 he attended the general council held at Constantinople, and joined the other bishops in condemning the Macedonian heretics. Not only his brother St Gregory, but also Theodoret, and all antiquity, bear testimony to his extraordinary sanctity, prudence, and zeal. His death occurred in summer, about the year 391, and his brother of Nyssa mentions that his memory was honoured at Sebaste (probably the very year after his death) by a solemn celebration, together with that of some other martyrs of the same city.* His name occurs in the Roman Martyrology on January 9.

It is a wonderful thing to meet with a whole family of saints! This prodigy of grace, under God, was owing to the example, prayers, and exhortations of the elder St Macrina. From her they learned to imbibe the true spirit of self-denial and humility which all Christians confess to be the fundamental maxim of the Gospel. Unfortunately it generally happens that the principle is accepted as a matter of speculation only, whereas it is in the heart that this foundation is to be laid. We must entertain no attachment, says St Gregory of Nyssa, to any created thing, especially where there is most danger of passion, by some sensual pleasure annexed; and we must begin by being on our guard against sensuality in eating, which is the most ancient enemy, and the father of other vices. We must observe in our whole life the most exact rule of temperance, never making the pleasure of sense our end, but only the necessity

* St Gr. Nyss. ep. ad Flav., t. 3, p. 645.

of the use we make of things, even those to which a certain gratification attaches. In another treatise he tells us that he who despises the world must also renounce himself, so as never to follow his own will, but purely to seek in all things the will of God. We are His in justice, His will must be the law and rule of our whole life. This precept of dying to ourselves, that Christ may live in us, and that our desires and actions may be governed by His spirit, is excellently inculcated by St Basil the Great.

We have little information about St Peter of Sebaste beyond the casual allusions contained in St Gregory of Nyssa's Life of Macrina (in Migne, *P.G.*, xlvi, 960 *seq.*). His letter addressed to his brother Gregory of Nyssa, entreating him to complete his treatise against Eunomius, is printed in Migne, *P.G.*, xlv, 241 *seq.* See also *Acta Sanctorum*, January 9; *Dict. of Chr. Biog.*, and Bardenhewer, *Patrol.* (Eng. trans.), 295-297.

ST PASCHASIA, VIRG. AND MART.

A.D. 178 (?)

That a St Paschasia was honoured at Dijon in very early times is clear from the words of Gregory of Tours, who describes her remains as already reposing not far off in another "basilica" when the church of St Benignus was being built. Later legends affirm that it was she who gave hospitality to St Benignus when he came to evangelise Burgundy, that she was converted by him to Christianity, and that she suffered martyrdom after his death by being thrown into a furnace. No confirmation of this story, however, is apparently to be found in the various "passions" and "acta" of St Benignus himself.

See *Acta Sanctorum*, January 9.

ST MARCIANA, VIRG. AND MART.

c. A.D. 303

She was a native of Rusuccur (now Tigzirt) in Mauritania, and courageously despising all worldly advantages, to secure to herself the possession of the precious jewel of heavenly grace, she bid defiance to the pagan idolaters in the persecution of Diocletian. This was continued in Africa under his successors, till the death of Severus, who was declared Cæsar in 305, and slain in 309. St

Marciana was beaten with clubs, and her chastity exposed to the rude attempts of pagan gladiators, in which danger God miraculously preserved her, and she became the happy instrument of the conversion of one of them to the faith. At length she was torn in pieces by a wild bull and a leopard in the amphitheatre at Cæsarea in Mauritania, about 100 miles west of the modern city of Algiers.

She is probably also commemorated on July 12 in the ancient breviary of Toledo, and in the Roman and some other Martyrologies both on July 12 and January 9. See a beautiful ancient hymn in her praise in the Mozarabic breviary, and her acts in Bollandus, though their authority is more than questionable. She was especially honoured in Spain, where she is patron of Tortosa, unless, indeed, there is really another martyr, likewise called Marciana, who, according to the Roman Martyrology, suffered at Toledo on July 12 (B. H. L., 780).

SS JULIAN AND BASILISSA, MARTS.

A.D. 304 (?)

According to their acts and the ancient Martyrologies, Julian and Basilissa, though engaged in the married state, lived by mutual consent in perpetual chastity, sanctified themselves by the exercises of an ascetic life, and employed their revenues in relieving the poor and the sick. For this purpose they converted their house into a kind of hospital, in which, if we may credit their acts, they sometimes entertained a thousand indigent persons: Basilissa attended those of her sex, in lodgings separated from those of the men; Julian, on his part, ministered to the latter with such charity that he was later on confused with St Julian the Hospitaller. Egypt, where they lived, had then begun to abound with examples of persons who, either in the cities or in the deserts, devoted themselves to the exercise of charity, penance, and contemplation. Basilissa, after having endured severe persecution, died in peace; Julian survived her many years, and received the crown of a glorious martyrdom, together with Celsus a youth, Antony a priest, Anastatius, and Marcianilla the mother of Celsus.

What purport to be the acts of these saints are mere romances abounding in contradictions. See the *Acta Sanctorum* for January 9. The historical existence of any such couple is more than doubtful (B. H. L., 671).

ST WANINGUS, OR VANENG, CONF.

A.D. 683

From various Merovingian sources it appears that Vaneng was a lord of great wealth, Count of the Palace, and Duke, who had been made by Clotaire III governor of that part of Neustria, or Normandy, which is called Pays de Caux, at which time he took great pleasure in hunting. Nevertheless, he was particularly devout to St Eulalia of Barcelona, called in Guienne St Aulaire. One night he seemed in a dream to hear that holy virgin and martyr repeat to him those words of our blessed Redeemer in the Gospel, that "it is easier for a camel to pass through the eye of a needle than for a rich man to be saved." This was the turning point in his life. He was entirely converted to God. He assisted St Wandrille in building the churches of SS Peter and Paul at Fontenelles, and founded in the valley of Fécamp a church in honour of the holy Trinity, with a great nunnery adjoining, under the direction of St Ouen and St Wandrille. Hildemarca, a very virtuous nun, was called from Bordeaux and appointed the first abbess. Under her three hundred and sixty nuns served God in this house, and were divided into as many choirs as were sufficient, in relays, to continue the divine office night and day without interruption. St Vaneng died about the year 683, and is honoured in the Gallican and Benedictine Martyrologies on January 9.

See the *Acta Sanctorum*, January 9; and also Vacandard, *Vie de Saint Ouen*. The *Vie de Saint Vaneng*, by Chr. Labbé, was re-edited by Michel Hardy in 1873 (*cf.* B. H. L., 1272).

ST ADRIAN, ABBOT AT CANTERBURY

A.D. 710

Divine Providence conducted this holy man to Britain in order to make him an instructor of many saints. Adrian was an African by birth, and was Abbot of Nerida, not far from Naples, when Pope Vitalian, upon the death of St Deusdedit the Archbishop of Canterbury, judged him for his learning and experience in virtue to be the most suitable person to be the teacher of a nation still young in the faith. The humble servant of God found means to decline that dignity by recommending St Theodore in his place, but was willing to share in the more laborious part of the ministry. The Pope

therefore enjoined him to be the assistant and adviser of the Archbishop, to which Adrian readily agreed. In travelling through France with St Theodore, he was stopped by Ebroin, the jealous mayor of the palace, who feared lest the emperor of the East had given these two persons, who were by birth his subjects, some commission in favour of his pretensions to the western kingdoms. Adrian was detained a long time in France, at Meaux and in other places, before he was allowed to pursue his journey. St Theodore made him abbot of the monastery of SS Peter and Paul, afterwards called St Augustine's, at Canterbury, where he taught Greek and Latin, the learning of the Fathers, and, above all, virtue. He had illuminated this island by his heavenly doctrine and the example of his holy life, for the space of thirty-nine years, when he departed to our Lord on January 9, in the year 710.

Goscelin of Canterbury has left an extremely interesting account of the discovery of St Adrian's body, incorrupt and fragrant, in 1091 (see Migne, *P.L.*, clv, 36-38). The account is at least indirectly confirmed by recent excavations; see *Archæologia Cantiana* (1917), xxxii, 18.

His tomb was famed for miracles, as we are assured by Goscelin the monk, quoted by William of Malmesbury and Capgrave; and his name is inserted in the English calendars. See the *Acta Sanctorum* for January 9, where passages from Bede and Capgrave are reproduced; and Stanton, *Menology*, 11-12; B. H. L., 558.

ST FELAN, FILLAN, OR FOILAN, ABBOT

c. A.D. 710

St Felan's name is famous in the Scottish and Irish Calendars. The example and instructions of his pious parents, Feriach and St Kentigerna, inspired him from the cradle with an ardent love of virtue. In his youth, despising the worldly prospects to which high birth and a great fortune entitled him, he received the monastic habit from a holy abbot named Mundus, or Munna, and passed many years in a cell at some distance from the monastery, not far from St Andrew's. He was constrained to leave this close solitude by being elected abbot. His sanctity in this office shone forth with a bright light. After some years he resigned this charge, and retired to his uncle Congan, brother to his mother, in a place called Siracht, a mountainous part of Glendarchy, now in Fifeshire, where with the assistance of seven others he built a church, near which he served for several years. God glorified him by a wonderful gift of miracles, and called him to the reward of his labours on January 9, probably

early in the eighth century. He was buried in Strathfillan, and his relics were long preserved there with honour.

This account, as Butler tells us, is based upon that given in the Aberdeen Breviary. He does not, however, reproduce any of the very extravagant incidents which are there connected with the saint. For example, we are told that Felan immediately after his birth was thrown by his father into a lake, and remained in the lake a whole year tended by angels, also that when he was building his church a wolf killed the ox that used to drag the materials to the spot, whereupon through Felan's prayers the wolf returned and drew the cart in the ox's place. Evidently not much trust can be placed in historical materials of this description. On the other hand, it must be said that St Foilan's name appears on this day in the Martyrology of Œngus (A.D. 804), and in nearly all other Irish and Scottish martyrologies and calendars; also that the honour paid to him was very widespread, for Robert Bruce had with him a relic of the saint at the Battle of Bannockburn, to which, according to Hector Boece, he attributed the victory; and finally that the crosier and bell believed to have belonged to St Felan are still in existence. See A. P. Forbes, *Kalendars of Scottish Saints*, 341-346; *Acta Sanctorum*, January 9; O'Hanlon, *Lives of Irish Saints*, i, 134-144. The feast of St Felan is now kept in the diocese of Dunkeld, Scotland, on Jan. 19.

ST BRIHTWALD, Abp. of Canterbury, Conf.

A.D. 731

The claim of Brihtwald (whose name is variously spelt Berctuald, Brithwald, etc.) to be counted as a saint is somewhat questionable. He is not in the Roman Martyrology, and there is next to no evidence of cultus. He may possibly have been educated at Glastonbury, but this is very doubtful. He was certainly Abbot of Reculver, in Kent, was elected Archbishop in 692, but only consecrated a year later in Gaul by the Archbishop of Lyons. His attitude towards St Wilfrid does not seem to have been conspicuously sympathetic, Brihtwald was tactful and energetic during the course of his long episcopate—thirty-seven years—and we find him in friendly relations with St Aldhelm, St Boniface (Winfrith), and other prominent and holy ecclesiastics. He died in January, 731.

See *Acta Sanctorum*, January 9; *D. N. B.*, vi, 343; Plummer's *Bede*, ii, 283; Stanton, *Menology*, 12.

BD. HONORIUS, MART.

A.D. 1250 (?)

The diocese of Poitiers commemorates on this day a martyr whose cult is said to have been approved by Pope Eugenius IV in 1444. His legend describes him as a merchant of Buzançais, universally beloved for his acts of beneficence, who was murdered by two drovers in his employ. The crime was discovered, the mangled head and trunk found, the murderers executed, but the numberless miracles worked by his relics are said to have procured for the charitable Honorius the honour of beatification.

See Labbe, *Nova Bibliotheca MSS.*, ii, 392-393.

JANUARY 10

ST WILLIAM, Abp. of Bourges, Conf.

A.D. 1209

WILLIAM DE DONJEON, belonging to an illustrious family of Nevers, was educated by Peter, Archdeacon of Soissons, his uncle by the mother's side. He learned from his infancy to despise the world, to abhor its pleasures, and to tremble at its dangers. His only delight was in exercises of piety and in his studies, and upon these he spent his whole available time. He was made canon, first of Soissons, and afterwards of Paris; but he soon took the resolution of abandoning the world altogether, and retired into the solitude of Grandmont, where he lived with great regularity in that austere order, till, seeing its peace disturbed by a contest which arose between the fathers and lay brothers, he passed into the Cistercian, then in wonderful repute for sanctity. He took the habit in the abbey of Pontigny, and being regarded as a model of monastic perfection, he was after some time chosen prior of that house, and later on abbot, first of Fontaine-Jean, in the diocese of Sens (a filiation of Pontigny, founded in 1124 by Peter de Courtenay, son of King Louis the Fat), and secondly in 1187 of Châlis, near Senlis, a much more numerous monastery, also a filiation of Pontigny, built by Louis the Fat in 1136, a little before his death. St William always reputed himself the last among his brethren. The mortification of all his senses and passions laid in him the foundation of an admirable purity of heart, and brought with it an extraordinary gift of prayer. The sweetness of his expression testified to the uninterrupted joy and peace that overflowed his soul, and made virtue appear engaging even in the midst of formidable austerities.

On the death of Henry de Sully, Archbishop of Bourges, the clergy of that church requested his brother Eudo, Bishop of Paris, to come and assist them in the election of a pastor. Desirous to choose some abbot of the Cistercian Order, then renowned for holy men, they put on the altar the names of three, written on as many slips of parchment. This manner of election by lot would have been superstitious and a tempting of God, had it been done relying on a miracle without the warrant of divine inspiration. But it did not deserve this censure, when all the persons proposed seemed

equally worthy and fit, as the choice was only recommended to God, and left to this issue by following the rules of His ordinary providence, and imploring His light.

Eudo accordingly, having written the three slips, laid them on the altar, and having made his prayer, drew first the name of the abbot William, to whom also the majority of the votes of the clergy had been already given. It was on November 23, 1200. This news overwhelmed William with grief. He never would have acquiesced had he not received a double command in virtue of obedience, one from the Pope, the other from his general, the Abbot of Citeaux. He left his dear solitude with many tears, and was received at Bourges as one sent by heaven, and soon after was consecrated. In this new dignity his first care was to bring both his exterior and his interior life up to the highest possible standard of virtue, being very sensible that a man's first task is to honour God perfectly in his own soul. He redoubled all his austerities, saying it was now incumbent on him to do penance for others as well as for himself. He always wore a hair-shirt under his religious habit, and never added or diminished anything in his clothing, whatever the season of the year might be. He never ate any flesh-meat, though he had it at his table for strangers. The attention he paid to his flock was no less remarkable, especially in assisting the poor both spiritually and corporally, saying that he was chiefly sent for them. He was most gentle in dealing with penitent sinners, but inflexible towards the impenitent, though he refused to have recourse to the civil power against them, the usual remedy of that age. Many such he at last reclaimed by his sweetness and charity. Certain great men abusing his leniency, usurped the rights of his church; but the saint strenuously defended them even against the king himself, notwithstanding his threats to confiscate his lands. By humility and patience he overcame, on more than one occasion, the opposition of his chapter and other clergy. By his zeal he converted many of the Albigensian heretics, and was preparing for a mission among them at the time he was seized with his last illness. He persisted, nevertheless, in preaching a farewell sermon to his people, which increased his fever to such a degree that he was obliged to postpone his journey and take to his bed. Drawing near his end, he received first Extreme Unction, according to the discipline of that age; then, in order to receive Holy Viaticum, he rose out of bed, fell on his knees, and prayed long prostrate with his arms stretched out in the form of a cross. The night following, perceiving his last hour was at hand, he desired to anticipate the Nocturns, which are said at midnight; but having made the sign of the cross on his lips and

breast, he was unable to pronounce more than the first two words. Then, at a sign which he made, he was laid on ashes in the hair-cloth which he always wore. In this posture he soon after expired, a little past midnight, on the morning of January 10, 1209. His body was interred in his cathedral, and being honoured by many miracles, was taken up in 1217, and in the year following he was canonised by Pope Honorius III.

If we look into the lives of the saints, we shall find in every case that it was by a spirit and gift of prayer that the Holy Ghost formed in their hearts the understanding of all virtues. It is this which enlightens the mind, infuses spiritual knowledge and adds a heavenly wisdom, which is incomparably more excellent than that on which philosophers pride themselves. It is this same wisdom which purifies the affections, sanctifies the soul, adorns it with virtues, and enriches it with every gift of heaven. Christ, who is the eternal wisdom, came down among us on earth to teach us more perfectly this heavenly language, and He alone is our master in it. He vouchsafed also to be our model. From the first moment in which His holy soul began to exist, it exerted all its powers in contemplating and adoring the divine Trinity, His affections being absorbed in the most ardent acts of praise, love, thanksgiving, oblation, and the like. His whole mortal life was an uninterrupted prayer; and in order to apply Himself more freely to this exercise, and to set us an example, He often retired into the mountains and deserts, and spent whole nights in prayer. It was to this employment that He consecrated His last breath upon the cross. By Him the saints were inspired to conceive an infinite esteem for holy prayer and such a wonderful assiduity in this exercise, that many renounced all intercourse with men to converse only with God and His angels; while the rest learned the art of an uninterrupted communion with heaven even amidst their exterior employments, which they only undertook for God. Holy pastors have always made retirement and a life of prayer their apprenticeship for the ministry. Thus afterwards, amidst all distractions, they still remained men of prayer, having God always present to their mind, and setting apart intervals in the day, with a considerable part of the night, to apply themselves to this exercise, in the silence of all creatures.

The relics of St William were held in honour till 1562, when they were burnt and scattered to the winds by the Huguenots, on occasion of their plundering the cathedral of Bourges. B. Philip Berruyer, a nephew of St William, was Archbishop of Bourges from the year 1236 to 1260, in which he died in the odour of sanctity. See the *Acta Sanctorum* for January 10, and the *Analecta Bollandiana* (1884), iii, 271-361; B. H. L., 1283-1284.

ST MARCIAN, Priest and Conf.

A.D. 471

Marcian was born and spent his life in Constantinople, though of a Roman family related to the imperial house of the Theodosiuses. From his childhood he served God in continual watching, fasting, and prayer, in imitation of St John the Baptist; and he secretly gave away great sums to the poor. The time which was not employed in these charities he spent in prayer. In the reign of the Emperor Marcian, Anatolius the Archbishop, disregarding the saint's protests of unworthiness, ordained him priest. In this new state the saint saw himself under a stricter obligation than before of labouring to reach the summit of Christian perfection; and whilst he made the instruction of the poor his favourite employment, he redoubled his earnestness in providing for their bodily needs, and was careful to relax no part of his austerities. The severity of his morals was made a handle, by those who resented the tacit censure of such an example, to fasten upon him a suspicion of Novatianism, but his meekness and silence at length triumphed over the slander. This persecution served more and more to purify his soul. His virtue only shone forth with greater lustre than ever when the cloud was dispersed, and the Patriarch Gennadius, with the great applause of the whole body of the clergy and people, conferred on him the dignity of "œconomus," which was the second in that church. St Marcian built or restored a great number of churches in Constantinople, notably that known as the Anastasia, confounded the Arians and other heretics, and was famous for miracles both before and after his happy death, which probably occurred in 471. He has been regarded by some as a writer of liturgical hymns; on which see Krumbacher, *Geschichte der Byzantinischen Literatur*, p. 663.

He is honoured, both in the Greek Menæa and Roman Martyrology, on January 10. See his ancient anonymous life in Surius and in the *Acta Sanctorum*, January 10. *Cf.* also *D. C. B.*, iii, 815.

ST SETHRIDA, or SÆTHRYTH, Virg.

c. A.D. 660

We learn from Bede that this princess was the stepdaughter of Anna, who was King of the East Saxons from 635 to 644. She went to Gaul and was received by St Burgondophara, or Fare, in the abbey which was afterwards known as Faremoutiers en Brie. Sethrida was the half-sister of SS Ethelreda and Ethelburga, and she

succeeded St Fare as Abbess of Faremoutiers. She probably died about the year 660.

See Bede, *Eccles. Hist.*, iii, chap. 7; *Acta Sanctorum*, January 10; and H. Delsart, *Sainte Fare*, 1911, 181 *seq.*

ST JOHN CAMILLUS BONUS, Bp. of Milan, Conf.

A.D. 660

The see of the leading bishopric of Liguria had been transferred in the earlier part of the seventh century from Milan to Genoa. In the pontificate of St John Camillus it was again restored to Milan. We are also told that he was a strenuous defender of orthodoxy against the Monothelites, and that he took part in the Council of Lateran in 649. Beyond this we know very little of the saint who is commemorated in the Roman Martyrology on this day. There is not much indication of cultus until after Archbishop Aribert in the eleventh century discovered the body of St John. A second translation was carried out by St Charles Borromeo in 1582. Our saint is said to have died on January 3, 660.

See *Acta Sanctorum*, January 10; and *Analecta Bollandiana* (1896), xv, 357. *Cf.* P. Olcese, *Biografia di S. Giovanni Bono*, Genova, 1894.

ST AGATHO, Pope

A.D. 681

Agatho, a Sicilian by birth, was remarkable for his benevolence as well as for a profound humility and an engaging sweetness of temper. Having been several years treasurer of the Church of Rome, he succeeded Domnus in the pontificate in 679. He presided by his three legates at the Sixth General Council (the third of Constantinople) in 680, in the reign of the pious Emperor Constantine Pogonatus, against the Monothelite heresy, which he confuted in a learned letter to that emperor, by the tradition of the Apostolic Church of Rome: "acknowledged," says he, "by the whole Catholic Church to be the mother and mistress of all other churches, and to derive her superior authority from St Peter, the prince of the apostles, to whom Christ committed His whole flock, with a promise that his faith should never fail." This epistle was approved as a rule of faith by the same council, which declared *that Peter spoke by Agatho.* This Pope restored St Wilfrid to the See of York, and was a great benefactor to the Roman clergy and to the churches. A terrible

plague which devastated Rome at this period may have been at least the indirect cause of his own early death, which occurred in 681 after a pontificate of two years and a half. His feast is kept both by the Latins and Greeks.

The style of this Pope's letters is inferior to that both of his predecessors and successors. The reason he alleges in excusing the bad Greek of the legates whom he sent to Constantinople was that the graces of speech could not be cultivated amidst the incursions of barbarians, whilst with much difficulty they earned their daily subsistence by manual labour; "but we preserve," said he, with simplicity of heart, "the faith, which our fathers have handed down to us." The bishops, his legates, say the same thing: "Our countries are harassed by the fury of barbarous nations. We live in the midst of battles, raids, and devastations: our lives pass in continual alarms, and we subsist by the labour of our hands." Pope Agatho himself had died before the Council concluded its sessions.

See the *Acta Sanctorum* for January 10, and especially Duchesne, *Liber Pontificalis*, i, 350-358; *cf.* Mann, *Lives of the Popes*, ii, 23-48.

ST PETER URSEOLUS, OR ORSEOLO, CONF.

A.D. 987

The vocation of St Peter Orseolo must count among the strangest of those recorded in ecclesiastical history. Born in 928 of a distinguished Venetian family, he seems already, at the age of twenty, to have been appointed to the command of the fleet of the city of the lagoons, in which office he conducted a successful campaign against the Dalmatian pirates who infested the Adriatic. How far he was personally involved in the popular outbreak of August, 976, which ended in the violent death of the Doge Peter Candiani IV, and in the destruction by fire of the Doge's palace and a large part of the city, including the church of St Mark, cannot be clearly determined. The testimony of St Peter Damian which attributes the responsibility to Orseolo can only be accepted with reserve. It was, however, Orseolo who was now chosen Doge in place of the murdered Candiani, and the best modern authorities pay a high tribute to his energy and tact during his brief administration. "He was," we are told, "a man of saintly character, but like all his race possessing higher qualities of statesmanship than were to be found in his predecessors in the ducal chair. His first care was to repair the damage wrought by the fire. He began the building of a new palace and church. He renewed the treaty with Istria. But his

great service to the State lay in this, that he met and settled, to the nominal satisfaction of Otto II, the claims of the widowed dogaressa Gualdrada. . . . On these terms Gualdrada signed a quittance of all claims against the State of Venice."* The grievances of Gualdrada had created a great political crisis, but this was now safely tided over. Then an astounding thing happened. On the night of September 1, 978, Peter Orseolo secretly left Venice and took refuge in the Benedictine abbey of Cuxa in Roussillon on the borders of France and Spain. His wife, to whom he had been married for thirty-two years, and his only son, who was himself destined to become one of the greatest of the Venetian Doges, were apparently for a long time in entire ignorance of the place of his retreat. Still, Peter's apparently sudden resolution may not have been so entirely unpremeditated as it seems. There is early evidence for the belief that he and his wife had lived as brother and sister ever since the birth of their only child, and it has also been suggested that a letter of Ratherius, addressed to him possibly as early as 968, shows that he (Peter) had already entertained the idea of becoming a monk. There is in any case no doubt that at Cuxa Orseolo led for a while a life of the strictest asceticism and self-effacement under the holy Abbot Guarinus, and then, desirous of still greater solitude, built a hermitage for himself, probably at the instigation of St Romuald, whom he met at Cuxa, and who was the great propagator of this particular development of the Benedictine vocation. St Peter died in 987, and many miracles were said to have been worked at his tomb.

See Mabillon, *Acta Sanctorum O. S. B.*, v, 851 *seq.;* Tolra, *Saint Pierre Orseolo* (1897); *Analecta Bollandiana* (1898), xvii, 252; B. H. L., 986.

BD. GREGORY X, Pope and Conf.

A.D. 1276

Theobald Visconti belonged to an illustrious Italian family and was born at Piacenza in 1210. In his youth he was distinguished for his virtue and his success as a student. He devoted himself especially to the canon law, which he began in Italy, and pursued at Paris and at Liège. He was acting as archdeacon of this last church when he received an order from the Pope to preach the crusade for the recovery of the Holy Land. Incredible were the pains which he took in executing this commission, and in reconciling the Christian princes, who were at variance. The death of St Louis, in 1270,

* Dr. H. F. Brown in the *Cambridge Mediæval History*, iv, 403.

damped the spirits of the Christians in the East, though the heir to the English throne, soon to be styled Edward I, sailed from Sicily, in March, 1271, to their assistance, took Jaffa and Nazareth, and plundered Antioch. A tender compassion for the distressed situation of the servants of Christ in those parts moved the holy Archdeacon of Liège to undertake a dangerous pilgrimage to Palestine, in order to comfort them, and at the same time to satisfy his devotion by visiting the holy places. At this time the See of Rome had been vacant almost three years, from the death of Clement IV, in November, 1268, since the Cardinals who were assembled at Viterbo could not come to an agreement in the choice of a Pope. At last, by common consent, they referred the election to a committee of six amongst them, who, on September 1, 1271, nominated Theobald, the Archdeacon of Liège. Upon the news of his election, Visconti prepared to return to Italy. Nothing could be more tender and moving than his last farewell to the disconsolate Christians of Palestine, whom he promised, in words that made a deep impression, never to forget. Arriving in Rome in March, he was first ordained priest, then consecrated bishop, and crowned on the 27th of the same month, in 1272. He took the name of Gregory X, and to procure the most effectual succour for the Holy Land he called a general council to meet at Lyons, where Pope Innocent IV had held the last in 1245, partly for the same purpose of the holy war, and partly to endeavour to reclaim the Emperor Frederick II. The city of Lyons seemed most convenient for the meeting of those princes who were best able to render aid, and was most unexceptionable, because, nominally at least, it acknowledged no other sovereign than its archbishop. Henry III, King of England, died on November 16, 1272, and Edward I, who had concluded a peace of ten years with the Saracens in the name of the Christians in Syria and Palestine, turned his face homewards, and on the road at Trapani, in Sicily, met the news of his father's death. In the same place he received courteous letters from Pope Gregory X. The Fourteenth General Council, the second of Lyons, was opened in that city in May, 1274, at which were assembled five hundred bishops and seventy abbots. In the fourth session, the Greek ambassadors (who were, Germanus, formerly Patriarch of Constantinople, Theophanes, Archbishop of Nicea, and the Senator, George Acropolita, great logothete, or chancellor) were admitted. The logothete abjured the schism in the name of the Emperor Michael Palæologus; and the Pope, we are told, shed tears whilst the *Te Deum* was sung. Unfortunately the reconciliation, even if sincere, was very short-lived. St Thomas Aquinas had died on March 7, before

the opening of the council, and St Bonaventure at Lyons, on July 15. The council was closed by the fifth and last session, on July 17. The more our holy Pope was overwhelmed with public affairs, the more watchful he was over his own soul, and the more earnest in the interior duties of self-examination, contemplation, and prayer. He spoke little, conversing assiduously in his heart with God; he was very abstemious in his diet, and most rigorous to himself in all things. By this crucified life, his soul was prepared for that hidden manna with which he continually nourished it in holy meditation. After the council, he devoted all his energies to concerting measures for carrying its decrees into execution, particularly those relating to the crusade in the East. Unfortunately this unwearied application to business, and the fatigues of his journey across the Alps on his return to Rome, brought on a serious illness, of which he died at Arezzo, on January 10, 1276, three years and nine months after his consecration, and four years, four months, and ten days after his election to the supreme pontificate.

The name of Gregory X was inserted in the Roman Martyrology by Benedict XIV. The account of his life and miracles in the archives of the tribunal of the Rota may be found in Benedict XIV, *de Canoniz.*, Book II, Appendix 8. See likewise his Life, copied from the MS. history of several popes, by Bernard Guidonis, published by Muratori, *Scriptor. Ital.*, t. 3, p. 597, and another Life of this pope, written before the canonisation of St Louis, in which mention is made of miraculous cures performed by him (*ibid.*, pp. 599, 604). There is also, of course, a copious modern literature regarding Bd. Gregory X, dealing more especially with his relation to politics and his share in the election of the Emperor Rudolf of Hapsburg. It may be sufficient to mention the works of Zisterer, Otto, and Osw. Redlich. The *Regesta* of Gregory X have been edited by Jean Guiraud. *Cf.* also B. H. L., 546.

BD. VINCENT STRAMBI, Bp. and Conf.

A.D. 1824

[As this holy bishop was only beatified on April 26, 1925, after the first sheets of this work were already in type, no notice of him can be inserted under January 1, which is the day of his death, but his feast will in future presumably be kept by the Passionists, and others elsewhere, on some day in the month of January, and a brief sketch of his life will not be out of place here.]

VINCENZO STRAMBI, the son of a druggist in Civita Vecchia, was born on January 1, 1745. He seems to have been a very lively child who loved to play boyish pranks, but amongst these pranks we are told that he would take off his own overcoat or his shoes to give to some little ragamuffin whom he saw going barefoot. His pious parents, seconding the religious bent of

mind which soon became manifest in Vincent, decided that he should study for the secular priesthood. However, when making a retreat before his ordination, he came under the influence of St Paul of the Cross, the founder of the Passionists, and on September 20, 1768, after a painful struggle with parental opposition, he entered the noviceship of that congregation. Important charges were confided to him almost from the outset. After many public missions attended with immense gain of souls, he was made professor of theology and sacred eloquence, but from the age of thirty-five onwards he filled one post of authority after another in the Passionist Congregation. He was made Provincial in 1781, and after twenty years of labour, during which he had to contend with endless difficulties caused by the distracted state of Italy, he was in 1801, sorely against his will, appointed Bishop of Macerata and Tolentino by Pius VII. The indefatigable zeal for God's glory and for regular discipline which he displayed as a bishop led to a wonderful renewal of fervour both among clergy and laity in that part of Italy. Refusing to take the oath of allegiance to Napoleon in 1808, he was expelled from his diocese and had to carry on the administration as best he could by letter. After the fall of Napoleon in 1813, his return to Macerata was marked by popular demonstrations of joy. But his troubles were not at an end. After Napoleon's escape from Elba, Murat, with an army of 30,000 men, made Macerata his head-quarters. His troops were defeated by the Austrians, and would have sacked the town in their disorderly retreat, had not Bishop Strambi gone out, like another St Leo, and pleaded with their commander. The intrepidity of this devoted pastor was successful both with Murat and with the Austrians, who followed in pursuit. To him alone Macerata owed its safety. Later there was an outbreak of typhus and a dearth of provisions which bordered on famine, but in all these emergencies the bishop set an heroic example. In the fierce resentment excited by some of his reforms his life is said to have been more than once attempted. On the death of Pius VII he resigned his see, and at the instance of Pope Leo XII, who was Strambi's devoted friend, he took up his quarters at the Quirinal, where he acted as the Pope's confidential adviser. During all these vicissitudes he had never relaxed anything of the austerity of his private life; but his strength was now exhausted, and, as Bd. Anna Maria Taigi, his holy penitent, had prophesied, he received Holy Communion for the last time on December 31, and passed away in the act of most piously kissing the crucifix on January 1, 1824.

See P. Stanislao dell' Addolorata, C.P., *Vita del B. Vincenzo Maria Strambi*, Roma, 1925.

JANUARY 11

ST THEODOSIUS, THE CENOBIARCH, CONF.

A.D. 529

ST THEODOSIUS was born at Garissus, incorrectly, it seems, called Mogarissus, in Cappadocia, in 423. His first steps in virtue owed much to the fervent example of his pious parents. He was ordained reader, but some time afterwards, being moved by Abraham's example in quitting his country and friends, he resolved to do likewise. He accordingly started for Jerusalem, but went purposely out of his road to visit the famous St Simeon Stylites on his pillar, who foretold many circumstances of his future life, and gave him advice regarding them. Having satisfied his devotion in visiting the holy places in Jerusalem, he began to consider in what manner he should dedicate himself to God in a religious state. The dangers of living without a guide made him prefer a monastery to a hermitage; and he therefore put himself under the direction of a holy man named Longinus, who soon conceived a warm affection for his disciple. A pious lady having built a church under the invocation of the Blessed Virgin, on the high road to Bethlehem, Longinus could not well refuse her request that his pupil should undertake the charge of it; but Theodosius, though a model of obedience, could not easily be induced to consent: absolute commands were necessary before he would undertake the charge. Nor did he govern long; for dreading the poison of vanity from the esteem of men, he retired to a cave at the top of a neighbouring desert mountain, and employed his time in fasting, watching, and prayer. His food was coarse pulse and wild herbs: for thirty years he never tasted so much as a morsel of bread. When many sought to serve God under his direction he at first determined only to admit six or seven, but was soon obliged to receive a greater number, and at length came to a resolution, which charity extorted from him, never to reject any that presented themselves with dispositions that seemed sincere. The first lesson which he taught his monks was, that the continual remembrance of death is the foundation of religious perfection. To imprint this more deeply in their minds, he caused a great grave or pit to be dug, which might serve for the common burial-place of the whole

community, that by the presence of this reminder, and by continual meditation, they might more perfectly learn to die daily. The burial-place being made, the abbot one day, when he had led his monks to it, said, "The grave is made, who will first occupy it?" Basil, a priest, who was one of the number, falling on his knees, said to St Theodosius, "Let me be the first, if only you will give me your blessing." The abbot ordered the prayers of the Church for the dead to be offered up for him, and on the fortieth day,* Basil wonderfully departed to our Lord in peace, without any apparent sickness. When the holy company of disciples were twelve in number, it happened that at the great feast of Easter they had nothing to eat—they had not even bread for the sacrifice. Some murmured, but the saint bade them trust in God and He would provide: which was soon remarkably verified by the arrival of a train of mules loaded with provisions. The sanctity and miracles of St Theodosius attracting great numbers who desired to serve God under his direction, his cave proved too small for their reception. Accordingly, after praying for light to do God's will, he built a spacious monastery at a place called Cathismus, not far from Bethlehem, and it was soon filled with monks. To this monastery were annexed three infirmaries; one for the sick, the gift of a pious lady in that neighbourhood; another for the aged and feeble; the third for such as had been punished with the loss of their reason, a condition then commonly ascribed to diabolical possession, and due, it would seem, in many cases, to rash and extravagant practices of asceticism. All succours, spiritual and temporal, were afforded in these infirmaries, with admirable order and benevolence. He erected also other buildings for the reception of strangers, in which he exercised an unbounded hospitality, entertaining all who came. We are told, indeed, that there were one day above a hundred tables served with provisions; and that these, when insufficient for the number of guests, were more than once miraculously multiplied by his prayers. The monastery itself was like a city of saints in the midst of a desert, and in it reigned regularity, silence, charity, and peace. There were four churches belonging to it, one for each of the three several nations of which his community was chiefly composed, each speaking a different language; the fourth was for the use of such as were in a state of penance, including those who, recovering from their lunatic or possessed condition beforementioned, were detained till they had expiated their faults. The

* There is an interesting reference here to the celebrations of the third, ninth, and fortieth (*al.* thirtieth) day after decease, of which traces still remain in our Missal. See C. G. Homeyer, *Der Dreissigste*, and *The Memory of our Dead*, pp. 135 *seq.*

nations into which his community was divided were the Greeks, who were by far the most numerous, and consisted of all those that came from any province of the empire; the Armenians, with whom were joined the Arabians and Persians; and, thirdly, the Bessi, who comprehended all the northern nations below Thrace, or all who used the Runic or Slavonian tongue. Each nation sang the first part of the Mass to the end of the gospel, in their own church, but after the gospel all met in the church of the Greeks, where they celebrated the essential part of the liturgy in Greek, and communicated all together.

The monks passed a considerable part of the day and night at their devotions in the church, and at the times not set apart for public prayer and necessary rest everyone was obliged to apply himself to some trade or manual labour not incompatible with recollection, in order that the house might be supplied with conveniences. Sallust, bishop of Jerusalem, appointed St Sabas superior general of the Hermits, and our saint of the Cenobites, or religious men living in community throughout all Palestine, whence he was styled the Cenobiarch. These two great servants of God, living in close friendship, had frequent spiritual conferences together; and it was not long before they were also united in their zeal and sufferings for the Church.

The Emperor Anastasius patronised the Eutychian heresy, and used all possible means to win our saint over to his own views. In 513 he deposed Elias, Patriarch of Jerusalem, just as he had previously banished Flavian II, Patriarch of Antioch, and he then intruded Severus, an impious heretic, into that see, commanding the Syrians to obey and hold communion with him. SS Theodosius and Sabas maintained boldly the rights of Elias, and of John his successor; whereupon the imperial officers thought it most advisable to connive at their proceedings, considering the great authority they had acquired by their sanctity. Soon after, the Emperor sent Theodosius a considerable sum of money, for charitable uses in appearance, but in reality to engage him in his interest. The saint accepted it, and distributed it all among the poor. Anastasius, now persuading himself that he was as good as gained over to his cause, sent him a heretical profession of faith, in which the divine and human natures in Christ were confounded into one, and desired him to sign it. The saint wrote him an answer full of apostolic spirit; in which, besides solidly confuting the Eutychian error, he added that he was ready to lay down his life for the faith of the Church. The Emperor admired his courage and the strength of his reasoning, and in a courteous answer commended his zeal, made some apology for his own inconsiderateness, and protested that he only desired

the peace of the Church. But it was not long ere he relapsed into his former impiety, and renewed his persecuting edicts against the orthodox, despatching troops everywhere to have them put into execution. On the first intelligence of this, Theodosius travelled through the deserts and country of Palestine, exhorting all to stand firm in the faith of the four general councils. At Jerusalem, having assembled the people together, he from the pulpit cried out with a loud voice, "If anyone receives not the four general councils as the four gospels, let him be anathema." So bold an action in a man of his years put courage into those whom the edicts had terrified. His discourses had a wonderful effect on the people, and God gave a sanction to his zeal by some striking miracles. One of these was, that on his going out of the church at Jerusalem, a woman was healed of a cancer on the spot, by only touching his garments. The Emperor sent an order for his banishment, which was executed; but dying soon after, Theodosius was recalled by his Catholic successor, Justin, who, from a common soldier, had gradually won his way to the imperial throne.

Our saint survived his return eleven years, never admitting any relaxation in his former austerities. Such was his humility, that seeing two monks at variance with each other, he threw himself at their feet and would not rise till they were reconciled. On another occasion, having excommunicated one of his subjects for a crime, who contumaciously pretended to excommunicate him in his turn, the saint behaved as if he had been really excommunicated, to gain the sinner's soul by this unprecedented example of submission. His meekness, we are told, had the desired effect. During the last year of his life he was afflicted with a painful infirmity, in which he gave proof of an heroic patience and an entire submission to the will of God; for being advised by a witness of his sufferings to pray that God would grant him some ease, he would give no ear to the suggestion, alleging that such ideas implied a lack of patience, and would rob him of his crown. Perceiving that his end was close at hand, he addressed a last exhortation to his disciples, and foretold many things which came to pass after his death. He went to his reward in 529, in the one hundred and fifth year of his age. Peter, Patriarch of Jerusalem, and the whole country were present at his interment, which was honoured by miracles. He was buried in his first cell, called the cave of the Magi, because the wise men, who came to adore Christ soon after His birth, were said to have lodged in it. A military commander, on his march against the Persians, begged to have the hair shirt which the saint used to wear next his skin, and believed that he owed the victory which he obtained over

them to the saint's protection. Both the Roman and Greek calendars mention his festival on January 11.

The examples of the Nazarites and Essenes among the Jews, and of many holy recluses among the Christians of every age, demonstrate that many are called by God to serve Him in a retired contemplative life. Indeed, it is the opinion of St Gregory the Great that the world is to some persons so full of snares and dangerous occasions of sin, that they can only be saved by choosing a safe retreat. Those who from experience are conscious of their own weakness, and find that they cannot hold out against the allurements of sense, ought to retire as from a contest with overwhelming numbers, and prefer the contemplative state to a busy and active life. This is not to indulge sloth, or to decline the service of God and one's neighbour, but to put safety first, realising the dangers of sin and vanity. Yet there are some who find the greatest dangers in solitude itself; so that it is a necessity for everyone to sound his own heart, take a survey of his own forces and abilities, and consult God, that he may best be able to learn the designs of His providence with regard to his soul. In all this, a great purity of intention is the first requisite. Ease and enjoyment must not be the end of Christian retirement, but penance, labour, and assiduous contemplation. Without great fervour and constancy a cloistered solitude is the road to perdition. While the desire of safety, or a lack of aptitude for business, or a shrinking from publicity, may be just motives to some for embracing a life of retirement, the noblest example is that of those who seek solitude for the sake of greater perfection. Nor do true contemplatives bury their talents, or cease either to be members of the republic of mankind or to contribute their mite towards its welfare. From the prayer and praise which they daily offer to God for the peace of the world, the preservation of the Church, the conversion of sinners, and the salvation of all men, doubtless more valuable benefits often accrue to mankind than from the alms of the rich, or the labours of the learned. Neither can we easily estimate how far and how powerfully their spirit and example may spread its beneficent influence, or how great is the glory given to God by the perfect purity of heart to which many souls are thus raised.

There are two main sources for the history of St Theodosius, one the biography written by his disciple Theodore, Bishop of Petra, the other a shorter abstract by Cyril of Scythopolis. The Greek text of both of these was printed for the first time by H. Usener. See his book *Der heilige Theodosios*, Leipzig, 1890. To the critical material thus provided, K. Krumbacher has made important additions in the *Sitzungsberichte* of the Munich Academy for 1892, pp. 220-379. *Cf.* also the *Byzantinische Zeitschrift* (1897), vi, 357 *seq.*, and *Acta Sanctorum*, January 11.

ST HYGINUS, Pope

A.D. 142

In the Roman Martyrology St Hyginus is described as a martyr, but there is no early evidence of this. We are told in the *Liber Pontificalis* that he was a Greek by birth, but the further statement that he had been a philosopher is probably due to some confusion with another Hyginus. Eusebius lets us know that the Pope his predecessor died during the first year of the Emperor Antoninus Pius, so that it is likely that the pontificate of Hyginus lasted from 138 to 142. From St Irenæus we learn that at this time two Gnostic heresiarchs, Valentinus and Cerdo, were present in Rome and caused trouble in the Church, but how far the trouble had progressed before Hyginus himself was summoned to his reward is not certain.

See Duchesne, *Liber Pontificalis*, i, 131; *Acta Sanctorum*, January 11.

ST LEUCIUS, Bp. of Brindisi, Conf.

A.D. 172 (?)

We know nothing certain of the life of St Leucius, who is commemorated in the Roman Martyrology on this day and is there described as Bishop of Brundisium. According to the legend he was a native of Alexandria who worked stupendous marvels in Egypt. He drove away the devil, who in the form of a dragon had killed 5,000 people, and he triumphed over a magician who had challenged him, Savonarola-like, to a fire test, in which the challenger lost his life. Crossing over into Italy, Leucius acted as a missionary, converted 27,000 pagans, and became the first Bishop of Brundisium. He is also said to have built the Church of St Mary and St John. The only ancient evidence for this saint is the mention of a certain Leucius, a confessor, in the Hieronymianum on January 11; all the rest is fiction.

See *Acta Sanctorum*, January 11; *D.C.B.*, iii, 707; Pansa, *La Leggenda del Drago di S. Leucio*, 1899.

ST PALÆMON, Hermit

A.D. 330 (?)

It is chiefly to the fame of his disciple St Pachomius, the founder of Egyptian monachism, that we are indebted for the preservation of a few details regarding the life of St Palæmon. He had spent many years as a hermit in the desert, when Pachomius begged to be allowed to share his way of life. Though Palæmon was at first unwilling, he eventually acceded to the other's request. When Pachomius made known the revelation which directed him to undertake his great cænobitical foundation at Tabennisi in the Thebaid, Palæmon elected to accompany him, though he apparently still adhered to his own heremitical observances. He died not long after his migration, probably about the year 330.

See *Acta Sanctorum*, January 11; P. Ladeuze, *Étude sur le Cénobitisme pakhomien* (1898); *Dictionnaire d'Archéologie*, etc., ii, 3091 *seq.*

ST VITALIS, Monk of Gaza

c. A.D. 625

At the advanced age of sixty St Vitalis began his perilous mission of reclaiming fallen women. The scandal that naturally arose from the strange methods he employed affected not only himself, but also his monastery. Yet so great was his humility that, in accordance with his own desire of humiliation, the very testimony of his penitents was disbelieved. Although never officially condemned, for the Bishop refused to pass sentence, his innocence was not vindicated till after his death, when those whom he had converted bore witness to his virtue.

See the *Acta Sanctorum*, January 11, in which a long passage referring to St Vitalis is quoted from the Life of St John the Almoner by Leontius of Cyprus. The Greek text was printed by H. Gelzer, *Leontios' von Neapolis Leben des H. Johannes der barmhertzigen*, 1893.

ST SALVIUS, OR SAUVE, BP. OF AMIENS
c. A.D. 625

Famous for miracles, Salvius succeeded Ado in the see of Amiens and flourished in the reign of Theodoric II. His relics formerly were venerated at Montreuil, in Picardy, in the Benedictine Abbey which bore his name, whither they were translated from the cathedral of Amiens several years after his death, as is related in his anonymous life, a worthless compilation, largely borrowed, as Duchesne points out, from the account given of another St Salvius, St Salvius of Albi, by Gregory of Tours. A relic of St Salvius was formerly kept with great veneration in the cathedral of Canterbury. This saint must not be confounded with St Salvius of Albi, nor with the martyr of this name in Africa, on whose festival St Augustine delivered a sermon. St Salvius is styled martyr in the Roman Martyrology, but for this, as Father Bollandus himself noted nearly three centuries ago, there is no foundation.

See the *Acta Sanctorum* for January 11; Duchesne, *Fastes Épiscopaux;* Corblet, *Hagiographie d'Amiens*, iii, 463 *seq.*

ST EGWIN, BP. AND CONF.
A.D. 717

Egwin was a descendant of the Mercian kings, devoted himself to God in his youth, and succeeded Ostfor in the episcopal See of Worcester, in 692. By his zeal and severity in reproving vice he incurred the fierce hostility of some of his own flock, which gave him an opportunity of performing a penitential pilgrimage to Rome. Some legends tell us that before setting out he put on his legs iron shackles, and threw the key into the Severn or the Avon, but found it in the belly of a fish, some say at Rome, others on his passage from France to England. After his return, with the assistance of Coenred or Kenred, King of Mercia, he founded the famous abbey of Evesham, under the invocation of the Blessed Virgin. After this he undertook a second journey to Rome, in the company of the same Coenred of Mercia, and of Offa, King of the East Saxons, who gave up their temporal principalities to secure an eternal crown. St Egwin died on December 30, in 717, and was buried in the monastery of Evesham.

His body was translated to a more honourable place in 1183, probably on January 11, on which day many English Martyrologies mark his festival. See Stanton, *Menology*, 615 *seq.*, and *D. C. B.*, ii, 62. It is a very curious thing, as William of Malmesbury long ago pointed out, that Bede makes no mention of Egwin or of Evesham.

JANUARY 12

ST ARCADIUS, MART.

A.D. 304 (?)

THE time of this saint's martyrdom is not mentioned in his acts; some place it under Valerian, others under Diocletian; he seems to have suffered in some city of Mauritania, probably the capital, Cæsarea. The fury of the persecutors was at its height. Upon the least suspicion they broke into houses, made rigorous search, and if they found a Christian, they treated him upon the spot with the greatest cruelty, their impatience not suffering them to wait for his formal indictment. Every day new sacrileges were committed; the faithful were compelled to assist at superstitious sacrifices, to lead victims crowned with flowers through the streets, to burn incense before idols, and to celebrate the riotous feasts of Bacchus. Arcadius, seeing the terrible conditions prevailing, left his estate, and withdrew to a solitary place in the country, serving Jesus Christ in watching, prayer, and the other exercises of a penitential life. His flight could not be long a secret; for his non-appearance at the public sacrifices made the governor send soldiers to his house, who surrounded it, forced open the doors, and finding one of his relations there, who said all he could to justify his kinsman's absence, they seized him, and the governor ordered him to be kept in close custody till Arcadius should be taken. The martyr, informed of his friend's danger, and burning with a desire to suffer for Christ, went into the city, and presenting himself to the judge, said: "If on my account you detain my innocent kinsman in chains, release him; I, Arcadius, am come in person to give an account of myself, and to declare to you that he knew not where I was." "I am willing," answered the judge, "to pardon not only him, but you also, on condition that you will sacrifice to the gods." Arcadius replied: "How can you propose to me such a thing? Do you not know the Christians, or do you believe that the fear of death will ever make me swerve from my duty? Jesus Christ is my life, and death is my gain. Invent what torments you please; but know that nothing shall make me a traitor to my God." The governor, in a rage, paused to devise some unheard-of torment for him. Iron

hooks seemed too easy; neither plummets of lead nor cudgels could satisfy his fury; the very rack he thought by far too gentle. At last, imagining he had found a manner of death suitable to his purpose, he said to the executioners: "Take him, and let him see and desire death, without being able to obtain it. Cut off his limbs joint by joint, but do this so slowly that the wretch may know what it is to abandon the gods of his ancestors for an unknown deity." The executioners dragged Arcadius to the place where many other victims of Christ had already suffered: a place dear and sweet to all who sigh after eternal life. Here the martyr lifts up his eyes to heaven, and implores strength from above; then stretches out his neck, expecting to be decapitated; but the executioner bid him hold out his hand, and, joint after joint, chopped off his fingers, arms, and shoulders. Laying the saint afterwards on his back, he in the same barbarous manner cut off his toes, feet, legs, and thighs. The holy martyr held out his limbs and joints, one after another, with invincible patience and courage, repeating these words: "Lord, teach me Thy wisdom": for the tormentors had forgotten to cut out his tongue. After so many martyrdoms, his body lay a mere trunk weltering in its own blood. The executioners themselves, as well as the multitude, were moved to tears at the spectacle of such heroic patience. But Arcadius, with a joyful countenance, surveying his scattered limbs all around him, and offering them to God, said: "Happy members, now dear to me, as you at last truly belong to God, being all made a sacrifice to Him!" Then turning to the people, he said: "You who have been present at this bloody tragedy, learn that all torments seem as nothing to one who has an everlasting crown before his eyes. Your gods are not gods; renounce their worship. He alone for whom I suffer and die is the true God. He comforts and upholds me in the state in which I now am. To die for Him is to live; to suffer for Him is to enjoy the greatest delights." Discoursing in this manner to those about him, he expired on January 12, the pagans being struck with astonishment at such a miracle of patience. The Christians gathered together his scattered limbs and laid them in one tomb. The Roman and other Martyrologies make honourable mention of him on this day.

We belong to God by numberless essential titles of interest, gratitude, and justice, and are bound to be altogether His, and every moment to live to Him alone, with all our powers and all our strength. Whatever it may cost us to make this sacrifice perfect and complete, if we truly love Him, we shall embrace it with joy and inexpressible ardour. In these sentiments we ought both by acts and by the explicit habitual disposition of our souls, to give all we are and have

to God, all our faculties of mind and body, all our actions, thoughts, and affections. This oblation we may well embody in any of the first petitions of the Lord's Prayer, or we may use a form devised by St Ignatius Loyola in his spiritual exercises: " Eternal Lord of all things, I make my oblation with Thy favour and help, in presence of Thine infinite goodness, and in presence of Thy glorious Mother and of all the saints of the heavenly court, protesting that I wish and desire, and that it is my deliberate determination (provided only it be to Thy greater service and praise), to imitate Thee in bearing all kinds of insult and contumely, and all kinds of poverty, as well actual poverty as poverty of spirit, if only Thy divine majesty be pleased to choose and receive me to this life and state."

See the *Acta Sanctorum* for January 12, where the " Passio " is printed, as well as a panegyric preached by St Zeno. In spite of the fact that the " Passio " is included by Ruinart in his *Acta Sincera*, the document belongs rather to the category of historical romances. *Cf.* Delehaye, *Legends of the Saints* (Eng. trans.), p. 120; B. H. L., 106.

ST TATIANA, VIRG. MART.

A.D. 230 (?)

The first entry in the Roman Martyrology on this day takes the following form: " At Rome, of St Tatiana, Martyr, who, in the reign of the Emperor Alexander, having been torn with hooks and combs, exposed to wild beasts and cast into the flames, suffered no harm, but at last passed away to heaven when smitten by the sword." The so-called " Acts " of St Tatiana have not been printed by Bollandus on this day, for the simple reason that they are almost word for word identical with those of St Martina, whose feast is kept on January 30. They also bear a very close resemblance to those of St Prisca (January 18). It is conceivable that the same martyr may have been called Martina in some localities and Tatiana in others, but it is more probable that we are here in contact with the results of deliberate plagiarism.

SS TIGRIUS AND EUTROPIUS, MM.

A.D. 404

Another lengthy elogium may be found on this day in the latest edition of the Roman Martyrology* in the following terms:

* The elogium in earlier editions of the Martyrologium, including the "editio typica," published in 1913 under the auspices of Pius X, is much shorter.

"At Constantinople, of SS Tigrius a priest and Eutropius a reader, who, in the time of the Emperor Arcadius, having been falsely accused of causing the conflagration by which the cathedral church and the senate-hall were burnt down, as an act of reprisal, it was said, for the banishment of St John Chrysostom, suffered under the city-prefect Optatus, who was addicted to the superstitious worship of the false gods and was a bitter enemy to the Christian religion." This seems to imply that both Tigrius and Eutropius were put to death, but though Eutropius, who is described as a youth of great personal beauty and irreproachable morals, undoubtedly perished under the severity of the torture to which they were both subjected, the priest Tigrius appears to have survived. We read in the *Dialogue*, usually attributed to Palladius, that he was afterwards banished to Mesopotamia. Tigrius was a eunuch and an enfranchised slave, but he was very dear to St John Chrysostom for his extraordinary gentleness and charity. The object of the torture, during which not only scourging and racking were employed, but burning torches were applied to the most sensitive parts of the bodies of the victims, was to elicit information which might lead to the discovery of the perpetrators of the outrage, but no compromising word was spoken by either of the sufferers.

See the *Acta Sanctorum* for January 12, where the accounts of Sozomen and Nicephorus Callistus are quoted at length; *cf.* also the *Dict. Christ. Biog.*, ii, 11, 402, and iv, 1027.

ST CÆSARIA, VIRG.

A.D. 529

The famous St Cæsarius, Bishop of Arles, founded, about the year 512, a great nunnery for virgins and widows, and appointed his sister, Cæsaria, as its first abbess. She soon had under her rule a community of 200 members, who seem to have devoted themselves to every kind of good work, more especially the protection and instruction of the young, the relieving of the poor and the care of the sick. St Gregory of Tours describes the abbess herself as "blessed and holy," and Venantius Fortunatus more than once refers to her in his verse in glowing terms. St Cæsaria must have died about the year 529, probably on January 12.

See the *Acta Sanctorum* for January 12, where the Rule is printed which St Cæsarius drew up for the nuns. St Cæsarius himself by his will left nearly all his property to this nunnery.

ST VICTORIANUS, Ab.

A.D. 558

If anyone had been disposed to doubt the historic existence of St Victorianus, the matter is set at rest by an inscription published by Hübner in 1900. It is certain that Victorianus, who was apparently born in Italy and then lived for some time in France, became abbot of Asan in Aragon, where he ruled for many years a vigorous and devout community. Venantius Fortunatus, within thirty or forty years of his death, wrote a very laudatory epitaph eulogising his virtues, his miracles, and his great reputation as a teacher of monastic observance. A Latin Life of him is extant, which probably dates from the eighth century or a little later. It is also now established that he died in 558.

See *Acta Sanctorum*, January 12; Venantius Fortunatus, *Carmina* (iv, 11), and especially Fita in *Boletin de la real Academia de la Historia* (1900), xxxvii, 491 *seq.*

ST BENEDICT BISCOP, Conf.

A.D. 690

Benedict Biscop was of noble birth, a thane who lived at the court of Oswy, the religious king of the Northumbrians. He was very dear to his sovereign, and was beholden to his bounty for fair estates and great honours; but neither the favours of his prince nor the allurements of wealth were able to captivate his heart. He saw nothing in them but snares, so much the more to be dreaded as they were fraught with glamour and charm. At the age, therefore, of twenty-five he bade adieu to the world, made a journey of devotion to Rome, and at his return devoted himself wholly to the study of the scriptures and other holy exercises. Some time after his return to England, Alchfrid, son of king Oswy, being desirous to make a pilgrimage to the shrines of the apostles, engaged Biscop to bear him company to Rome. The king prevented his son's journey; nevertheless, our saint travelled thither a second time, burning with the desire of fuller knowledge of divine things. From Rome he went to the great monastery of Lerins, then renowned for its regular discipline; there he took the monastic habit, and spent two years in exact observance of the rule. After this he returned to Rome, where he received an order from Pope Vitalian to accompany St Theodore, archbishop of Canterbury, and St Adrian, to England. When he arrived at Canterbury, St Theodore committed to him the care of

the monastery of SS Peter and Paul, near that city, which abbacy he resigned to St Adrian upon the arrival of the latter in England. St Benedict stayed about two years in Kent, giving himself up to study and prayer, under the discipline of those two excellent masters. Then he took a fourth journey to Rome, with the view of perfecting himself in the rules and practice of a monastic life. For this purpose he made a considerable stay in Rome and other places, and he brought home with him a choice library, with relics and pictures of Christ, the Blessed Virgin, and other saints. When he returned to Northumberland, king Egfrid (in whose father's court St Benedict had formerly lived) bestowed on him seventy hides of land for building a monastery:* this the saint founded at the mouth of the river Wear, whence it was called Wearmouth. When the monastery was built, St Benedict went over to France, and brought back with him skilful masons, who built the church for this monastery of stone, and after the Roman fashion; for till that time stone buildings were very rare in Britain. Even the church of Lindisfarne was of wood, and covered over with a thatch of straw and reeds, till Bishop Eadbert had both the roof and the walls covered with sheets of lead, as Bede mentions. St Benedict also brought over glaziers from France, for the art of making glass was then unknown in Britain. In a fifth journey to Rome he furnished himself with a larger stock of good books, especially the writings of the fathers, and also of relics and holy pictures.

His first monastery of Wearmouth was dedicated to St Peter, prince of the apostles; and such was the edification which it gave, that the same king added a second donation of land, consisting of forty hides, on which Biscop built another monastery, at a place called Girwy, now Jarrow on the Tyne, six miles distant from the former, this latter being called St Paul's. These two monasteries were almost looked upon as one, and St Benedict governed them both, though he placed in each a superior or abbot, who continued subject to him, his long journeys to Rome and other absences making this substitution necessary.† In the Church of St Peter at Wearmouth he set up the pictures of the Blessed Virgin, the Twelve Apostles, the history of the Gospel, and the visions in the revelation of St John. That of St Paul's at Jarrow he adorned with other

* A hide of land was as much as one plough or one yoke of oxen could adequately cultivate, or as sufficed for the maintenance of a family. Bede's Latin designation for a hide is *terra familiæ*, a family share. See Plummer's *Bede*, ii, 40.

† The abbeys of Wearmouth and Jarrow were destroyed by the Danes. Both were rebuilt in part, and from the year 1083 were small priories or cells dependent of the abbey of Durham, till their dissolution, 37th of Henry VIII.

pictures, disposed in such a manner as to represent the harmony between the Old and the New Testament, and the conformity of the types in the one to the reality in the other. Thus Isaac carrying the wood which was to be employed in the sacrifice of himself, was explained by Jesus Christ carrying His cross, on which He was to finish His sacrifice; and the brazen serpent was illustrated by our Saviour's crucifixion. Not content with these pictures, books and relics, St Benedict, on his last voyage, brought back with him from Rome the Abbot of St Martin's who was the precentor of St Peter's. This abbot, John by name, was an expert in music and ritual, and our saint persuaded Pope Agatho to send him in order that he might instruct the English monks in the Gregorian chant and in the Roman ceremonial for singing the divine office. Easterwin, a kinsman of Biscop, and formerly an officer in the King's court before he became a monk, was chosen abbot before our saint set out for Rome. Despite the dignity thus conferred upon him, Easterwin behaved always as the meanest person in the house; for though he was adorned with many virtues, humility and meekness stood out from the rest as the most conspicuous feature in his character. This holy man died on March 6, when he was but thirty-six years old, and had been four years abbot, whilst St Benedict was absent on the last journey to Rome. The monks chose in his place St Sigfrid, a deacon, a man of equal gravity and meekness, who soon after fell into a lingering and painful malady, of which he died four months before our saint. Upon his advice St Benedict appointed St Ceolfrid abbot of both his monasteries, being himself stricken with paralysis in his lower limbs. He thus lay three years crippled and suffering, and for a considerable time was entirely confined to his bed. During this long illness, not being able to raise his voice or make much effort, at every canonical hour some of his monks came to him, and whilst they, divided into two choirs, sang the psalms appointed, he endeavoured as well as he could to join not only his heart, but also his voice with theirs. In his realisation of the presence of God he seemed never to relax, and he frequently and earnestly exhorted his monks to observe faithfully the rule he had given them. "You must not think," he said, "that the constitutions which you have received from me were of my own devising; for having in my frequent journeys visited seventeen well-ordered monasteries, I acquainted myself with their rules, and chose the best to leave you as my legacy." The saint expired, after having received holy viaticum, on January 12, 690.

His relics, according to Malmesbury, were translated to Thorney Abbey in 970, but the monks of Glastonbury thought themselves possessed of

part at least of that treasure. The true name of our saint was Biscop Baducing, as we learn from Eddius in his life of St Wilfrid. The English Benedictines honour him as one of the patrons of their congregation, and he is mentioned in the Roman Martyrology on this day. Practically all our information about St Benedict Biscop is derived from Bede, who was entrusted to his care at the age of seven, and who in riper years turned to good account the wonderful collection of books which Benedict had brought from Rome. Bede wrote of his venerated Abbot in his *Historia Abbatum*, as well as in his *Ecclesiastical History*, and there is also a sermon *in natale S Benedicti* (*Biscop*) which is attributed to Bede and which C. Plummer believes to be authentically his. It is to be noted, however, that Bede's *Historia Abbatum* is founded upon an earlier *Historia Abbatum Gyrvensium*, the author of which is not known. See Plummer's edition of the *Ecclesiastical History*, with its preface and notes. *Cf.* also Stanton, *Menology*, 15.

ST AELRED, Abbot of Rievaulx, Conf.

A.D. 1167

Though Aelred was the son of a priest, he was of good family, and was born in the north of England in 1109. After an excellent education at Hexham he was invited by David, the pious King of Scotland, to his court, and made master of his household, where he gained the esteem of all. His virtue shone with bright lustre in the world, particularly his meekness, which Christ declared to be His own favourite virtue, and the distinguishing mark of His true disciples. The following is a memorable instance of our saint's gentle bearing. A certain person of quality having insulted and reproached him in the presence of the King, Aelred heard him out with patience, and thanked him for his charity in telling him his faults. This behaviour made such an impression on his adversary that he asked his pardon on the spot. Another time, whilst he was speaking on a matter of importance, someone interrupted him very harshly and rudely: the servant of God heard him with tranquillity, and afterwards resumed his discourse with the same calm and presence of mind as before. He wished to devote himself entirely to God by forsaking the world; but the claims of friendship detained him some time longer in it, and were fetters to his soul. Reflecting, however, that he must sooner or later be separated by death from those he loved most, he condemned his own cowardice, and broke all these ties of friendship at no little cost to himself. He describes his feelings during this crisis, and says: " Those who saw me, judging by the courtly atmosphere in which I lived, and not knowing what passed within my soul, said, speaking of me: ' Oh, how well is it

with him! how happy he is!' But they knew not the anguish of my mind: for the deep wound in my heart caused me a thousand torments, and I was not able to bear the intolerable stench of my sins." But after he had taken his resolution, he says: "I began then to know, by a little experience, what immense comfort is found in Thy service, and how sweet that peace is which is its inseparable companion." To cut himself off from the world, he left Scotland, and embraced the austere Cistercian order at Rievaulx, in Yorkshire, where a noble lord, called Walter Espec, had founded a monastery in 1131. At the age of twenty-four he became a monk under the first abbot, William, a disciple of St Bernard. Fervour lending strength to his delicate body, he practised severe austerities, and employed much of his time in prayer and the reading of pious books. He surrendered his heart with great ardour to the love of God, and by this means finding all his mortifications sweet and light, he cried out: "This is a yoke which does not crush but liberates the soul; this burden has wings, not weight." He speaks of the love of God always with rapture, and from his frequent outbursts these thoughts seem entirely to have absorbed him. "May Thy voice (says he) so sound in my ears, O good Jesus, that my heart may learn how to love Thee, that my mind may love Thee, that the interior powers of my soul, and the very marrow of my heart, may love Thee, and that my affections may embrace Thee, my only true good, my sweet and delightful joy! What is love, O my God? If I mistake not, it is the wonderful delight of the soul, so much the more sweet as more pure, so much the more overflowing and inebriating as more ardent. He who loves Thee, possesses Thee; and he possesses Thee in proportion as he loves, because Thou art love. This is that abundance with which Thy beloved are inebriated, melting away from themselves, that they may pass into Thee, by loving Thee." He had taken much delight in his youth in reading Cicero; but after his conversion found that author and all other reading tedious which was not sweetened with the honey of the holy name of Jesus, and seasoned with the word of God. This he tells us himself in his book, *On Spiritual Friendship*. He was much edified with the very looks of a holy monk, called Simon, who had despised high birth, an ample fortune, and all the advantages of mind and body, to serve God in that penitential state. This monk went and came as one deaf and dumb, always recollected in God; and was such a lover of silence, that he would scarce speak a few words to the prior on necessary occasions. His silence, however, was sweet and full of edification. Our saint says of him: "The very sight of his humility stifled my pride, and made me blush at the immortifica-

tion of my looks. The law of silence practised among us prevented my ever addressing him of set purpose; but one day, on my speaking a word to him inadvertently, his displeasure at my infraction of the rule of silence appeared in his looks, and he suffered me to lie some time prostrate before him to expiate my fault; for which I grieved bitterly, and for which I never could forgive myself." This holy monk, having served God eight years in perfect fidelity, died in 1142, in wonderful peace, repeating with his last breath, "I will sing eternally, O Lord, Thy mercy, Thy mercy, Thy mercy!"

St Aelred, much against his inclination, was made abbot of a new monastery of his order, founded by William, Earl of Lincoln, at Revesby in Lincolnshire, in 1142, and soon after abbot of Rievaulx, where he presided over three hundred monks. Describing their life, he says that they drank nothing but water; ate sparingly and of the coarsest food; laboured hard, slept little, with hard boards for their bed; never spoke except to their superiors on necessary occasions; carried the burdens which were laid on them without refusing any; went wherever they were led; gave not a moment to sloth or amusements of any kind, and never had any lawsuit or dispute. St Aelred also speaks of their mutual charity and of the peace in which they lived, and he is not able to find words to express the joy which the sight of every one of them inspired in him. His humility and love of solitude made him steadfastly refuse the many bishoprics which were pressed upon his acceptance. Pious reading and prayer were his delight. Even in times of spiritual dryness, if he opened the divine books, he suddenly found his soul flooded with the light of the Holy Ghost. His eyes, though before as dry as marble, flowed with tears, and his heart abandoned itself with sighs of contentment to the ecstatic longings by which he was ravished in God.

It appears clearly from Aelred's biographers, notably from the Life by Walter Daniel which has only recently been discovered, that in spite of all the saint's stern asceticism there was something singularly gentle and lovable about him in his relations with others. "For seventeen years I lived under his rule," writes Walter, "and during all that time he expelled no one from the monastery." Towards the close of his life he was a great sufferer, apparently from gout and stone. Already, in 1157, we find the General Chapter of the Cistercians granting him exemptions which the state of his health demanded. Nevertheless he is heard of in Scotland in 1159 and again in 1165, and other visits of his can be traced to different parts of England, and seemingly on one occasion to Citeaux itself. For one afflicted as he was, such journeys must have been a torment.

But in 1166 he could leave his monastery no more, and his most edifying death, after a lingering illness, occurred on January 12, 1167.

Besides the admirable study of St Aelred by Father Dalgairns (in Newman's series of *Lives of the English Saints*), which may be truly described as one of the classics of hagiography, a very complete and up-to-date account of the saint is provided by Prof. F. M. Powicke's volume, *Ailred of Rievaulx and his Biographer Walter Daniel* (Manchester, 1922). This writer shows that the Life by Walter Daniel, a contemporary monk of Rievaulx, is the source from which both the two biographies previously known have been condensed. But we also obtain a good many sidelights upon St Aelred's character from his own treatises and sermons. All these, with the exception of his book on the Hexham miracles, will be found printed in Migne, *P.L.*, vol. cxcv. There is a great devotional glow in many of his ascetical writings, notably in his *Speculum Charitatis*. He was the author also of several short biographies—*e.g.*, that of St Ninian—and of historical and theological tractates, not all of which have been printed. Aelred's name is variously spelt. In the *Dict. of Nat. Biog.*, for example, he appears as " Ethelred " (xviii, 33), in Powicke and others as " Ailred." See, further, the *Acta Sanctorum* for January 12, and Stanton's *Menology*, 16. It seems that St Aelred was canonised by Pope Celestine III in 1191. In the *Revue Bénédictine* for April, 1925, Dom. A. Wilmart has printed for the first time a very beautiful prayer of St Aelred, which is called his " Oratio Pastoralis." It is a sort of examination of conscience upon the duties and responsibilities incumbent upon him as superior of a large community. The document throws much light upon the saint's interior spirit and upon the deep and tender affection with which he regarded the monks committed to his charge.

JANUARY 13

ST VERONICA DE BINASCO, VIRG.

A.D. 1497

ALL states of life furnish abundant means for attaining to sanctity, and it is only owing to our sloth and tepidity that we neglect to make use of them. St Veronica could boast of no worldly advantages either of birth or fortune. Her parents maintained their family by hard work in a village near Milan, and were both very pious. Her father never sold a horse, or anything else that he dealt in, without being more careful to acquaint the purchaser with all that was secretly faulty in it, than to recommend its good qualities. His poverty prevented his giving his daughter any schooling, so that she never even learned to read; but his own, and his devout wife's example, and fervent though simple instructions, filled her tender heart from the cradle with a keen love of virtue. The pious maid from her infancy applied herself to prayer and was very attentive to the instructions given in the catechism. In fact, the consideration of the holy mysteries of religion engrossed her entirely and occupied all her thoughts. She was, notwithstanding, of all others the most indefatigable in labour; and so obedient to her masters, even in the smallest trifles, so humble and submissive to her equals, that she seemed to have no will of her own. Her food was coarse and very sparing, and her drink the same which the poorer classes used in that country—water—except sometimes whey or a little milk. At her work she continually conversed in her heart with God; insomuch that in the company of others she seemed deaf to their discourses, mirth, and music. When she was weeding, reaping, or at any other labour in the fields, she strove to work at a distance from her companions, to entertain herself the more freely with her heavenly spouse. The rest admired her love of solitude, and on coming to her, always found her countenance cheerful, yet often bathed in tears, which they sometimes perceived to flow in great abundance, though they did not know the source to be devotion, so carefully did Veronica conceal what passed in her soul between her and God.

Through a divine call to a more perfect state of life she

conceived a great desire to become a nun in the poor and austere convent of St Martha, of the order of St Augustine, in Milan. To qualify herself for this state, being busied the whole day at work, she sat up at night to learn to read and write, which the want of an instructor made a great fatigue to her. One day, being in great trouble about her little progress, the Mother of God, to whom she had always recommended herself, bade her banish that anxiety, for it was enough if she knew three letters: The first, purity of the affections, by setting her whole heart on God alone, loving no creature but in Him and for Him; the second, never to murmur or grow impatient at the sins or misbehaviour of others, but to bear them with patience, and humbly to pray for them; the third, to set apart some time every day to meditate on the passion of Christ. After three years preparation, she was admitted to the religious habit in St Martha's. Her life was entirely equable, perfect, and fervent in every action, no other than a living copy of her rule, which consisted in the practice of evangelical perfection reduced to certain holy exercises. Every moment of her life she studied to accomplish it in the minutest detail, and was no less exact in obeying any indication of the will of a superior. When she could not obtain leave to watch in the church so long as she desired, her ready compliance merited to hear from our Lord that obedience was the dearest of all sacrifices to Him, who, to obey His Father's will, came down from heaven, becoming obedient even unto death.

She for three years suffered from a lingering illness, but she would never be exempted from any part of her work, or make use of the least indulgence. Though she had leave, her answer always was, " I must work whilst I can, whilst I have time." It was her delight to help and serve everyone. She always sought with admirable humility the last place and the greatest drudgery. It was her desire to live on bread and water. Her silence was a sign of her recollection and continual prayer, of which her extraordinary gift of tears was the outward manifestation.* She nourished them by constant meditation on her own miseries, on the love of God, the joys of heaven, and the sacred passion of Christ. She always spoke of her own sinful life, as she called it, though, indeed, it was most innocent, with feelings of intense compunction. She was favoured by God with many extraordinary visions and consolations. A detailed account is preserved of the principal incidents of our Lord's

* Her biographer declares that after she had been praying long in any place the floor looked as if a jug of water had been upset there. When she was in ecstasy they sometimes held a dish beneath her face and the tears that flowed into it, so it is stated, amounted to nearly a quart (!!).

life as they were revealed to her in her ecstasies. By her moving exhortations she softened and converted several obdurate sinners. She died at the hour which she had foretold, in the year 1497, at the age of fifty-two. Her sanctity was confirmed by miracles. Pope Leo X, by a bull in 1517, permitted her to be honoured in her monastery in the same manner as if she had been beatified according to the usual forms. The bull may be seen in the Bollandist *Acta Sanctorum*. Her name is inserted on this day in the Roman Martyrology, an unusual distinction in the case of a servant of God who has not been formally canonised.

Christian perfection consists very much in the performance of the ordinary duties of our respective stations. God, as the good father and great master of the family of the world, allots to everyone his proper place and office. Through a division of labour in this variety of states the world subsists; and it is by our mutual dependence upon one another that its good order and beauty are maintained. Kings and subjects, rich and poor, reciprocally need each other's support; and it is the command of God that everyone perform well the part which is assigned him. It is then by the constant attention to all the duties of his state that each of us is to be sanctified. By this all our ordinary actions will be an agreeable sacrifice to God, and our whole life will become an endless chain of good works. It is not only in great actions, or by fits and starts, but in all that we do, and in every moment, that we are bound to live to God. The regulation of this point is of essential importance in a virtuous life. We must strive that every action may be performed with regularity, exactitude in all its circumstances, and the utmost fervour. Moreover, our motives should be pure and referred solely to the divine honour, in union with the most holy actions and infinite merits of Christ. Hence St Hilary says: "When the just man performs all his actions, with a pure and simple view to the divine honour and glory, as the apostle admonishes us, his whole life becomes an uninterrupted prayer; and as he passes his days and nights in the accomplishment of the divine will, it is true to say that the whole course of a holy life is a constant meditation on the law of God." Nevertheless this axiom, that the best form of devotion is the constant practice of a person's ordinary duties, is abused by some, to excuse a life of distraction and worldliness. Everyone is bound to live to himself in the first place, and to reserve leisure for frequent exercises of piety; and it is only by a spirit of perfect self-denial, humility, compunction and prayer, and by an assiduous attention of the soul to God, that our exterior ordinary actions will be animated by the motives of divine faith and charity. The

secret of a truly Christian life in all states consists entirely in this interior spirit.

See the Life by Father Isidore de Isolanis, O.P., printed in the *Acta Sanctorum* for January 13. This contains a relatively full account of Bd. Veronica's revelations, revelations which, as Father Bollandus warns his readers, must be read with caution, as they include many extravagant statements. *Cf.* also P. Moiraghi, *La Beata Veronica da Binasco*, Pavia, 1897.

ST POTITUS, MART.

A.D. 154 (?)

In the diocese of Naples, by the concession of Pope Clement XII, a liturgical cultus is paid to the boy martyr St Potitus. In the Roman Martyrology he is said to have suffered in Sardinia, but this, like all the other details of his history, is quite uncertain. The two sets of *Acta* which have been printed are manifestly fabulous. They represent him as converting the daughter of the Emperor and as passing unscathed through the most incredible torments. There does not even seem to be any good evidence that the cultus is of ancient date.

See *Acta Sanctorum* for January 13.

ST AGRECIUS, OR AGRICIUS, BP. OF TREVES AND CONF.

A.D. 333 (?)

The story of St Agrecius has of late years acquired a certain adventitious interest owing to the discussions regarding the authenticity of "the Holy Coat of Treves." According to the Life of the saint, a document which is certainly not older than the eleventh century, and which modern critics pronounce to be entirely fabulous, Agrecius was first of all Patriarch of Antioch, and was then, at the instance of the Empress St Helen, the mother of Constantine, appointed Bishop of Treves by Pope St Sylvester. He found that that part of Germany, though evangelised more than two centuries before, had almost fallen back into paganism, and he set to work to build churches and to establish closer relations with the centre of Christendom. In this task he was encouraged by his patroness St Helen, who in particular obtained for him a share of the precious relics which she had been instrumental in recovering from the Holy Land. Those sent to Treves included one of the nails of the cross, the knife used at the Last Supper, the bodies of SS Lazarus and

Martha, etc., and also apparently our Lord's seamless robe. The historically worthless character of the Life discredits this story, and the ivory plaque of Byzantine origin which is appealed to as a representation of SS Sylvester and Agrecius in a chariot bringing the casket of relics to Treves is more probably to be explained as referring to another quite different translation of relics to Constantinople under the Emperor Leo I (457-474).* St Sylvester is also stated to have conceded to Treves in the person of Agrecius a primacy over all the bishops of Gaul and Germany. Setting aside these fictions, the only facts known to us regarding St Agrecius are that he assisted as Bishop of Treves at the Council of Arles in 314, and that he was succeeded in the same see by St Maximinus.

See *Acta Sanctorum*, January 13; Sauerland, *Trierer Geschichtsquellen des xi Jahrhunderts* (1889), 55-212; Beissel, *Geschichte der Trierer Kirchen* (1887), i, 71 *seq.;* Allmang in *Dict. Hist. et Géog.*, 1014; B. H. L., 30.

ST KENTIGERN, OR MUNGO, BP. OF GLASGOW, CONF.

A.D. 603

If we may trust our sources, St Kentigern's mother, Thaney, was of royal blood, being the daughter of King Loth, from whom the tract of country called the Lothians derives its name. A romantic story is connected with Kentigern's birth. Thaney being discovered to be with child, of which the father was unknown, was sentenced by Loth to be hurled from the top of a precipitous hill (Traprain Law in Haddingtonshire). She escaped, however, without injury, and was then put into a coracle and cast adrift at the mouth of the Firth of Forth. The tide eventually carried her to Culross, on the opposite shore of the estuary, where she brought forth her child, and where St Servanus (or Serf) took both the mother and her babe under his protection. The boy, whom he baptised and educated, became very dear to him, and was given the pet name Mungo (=darling). When he had grown up, Kentigern felt himself drawn to a life of solitude and self-denial, and he accordingly retired to a place called "Glasghu." There, after a while, a community gathered round him, and the fame of his virtues spread, so that in the end the clergy and people of that district would have no other

* See Kraus, *Geschichte der christlichen Kunst*, i, 502, and the references there given in note 4. Kraus claims G. B. de Rossi as supporting his interpretation of the plaque. By Kraus this ivory carving is said to be a work of the fifth century; A. Maskell, *Ivories*, 419, dates it seventh to ninth century. Both are agreed that the work is Byzantine.

for their bishop. He was consecrated by a bishop from Ireland, and fixed his see at Glasghu, or Glasgow. The diocese was of vast extent, the people were still largely pagan, and Pelagianism, moreover, was rampant among those who had been converted to Christianity. St Kentigern travelled everywhere on foot, preaching the Gospel to his people; he practised the severest austerities, and recited the whole psalter every day, often standing immersed the while in the water of some ice-cold stream. During the six weeks of Lent until Maundy Thursday he always withdrew from the company of his fellow-men, and in some desert spot gave himself up entirely to penance and prayer. This apostolic way of life was blessed, we are told, by many miracles, but not content with labouring for his own diocese, Kentigern sent bands of his followers to preach the faith in the north of Scotland, in the Orkney Islands, in Norway, and in Iceland.

The political conditions, however, of this vast tract of country, which was later known as the Strathclyde, and which stretched southwards as far as the Ribble, were terribly unstable. The chieftains and their clans were constantly engaged in petty feuds among themselves, and although they recognised some sort of "king," or supreme authority, plots and cabals were constantly being formed against his rule. The sequence of events, with such slender and contradictory data as we possess, is by no means easy to determine, but it would seem that when Kentigern settled at Glasgow the Strathclyde was under the dominion of Garthmwl Guledic, a contemporary, it is asserted, of King Arthur. When Garthmwl died, Rydderch, surnamed Hael (*i.e.*, the generous), who succeeded him, seems on account of his loyal championship of Christianity to have aroused the fierce hostility of many of the chieftains. Under the leadership of Morcant Bulc, or Morken, they plotted against him, and Rydderch Hael was compelled to take refuge in Ireland. St Kentigern was also driven into banishment or flight. He made his way into Wales, where he is said to have stayed for a time with St David at Menevia, till Cathwallanus, or more probably his nephew Maelgwyn, a religious prince who ruled in Denbighshire, bestowed on him the land at the meeting of the rivers Elwy and Clwyd, on which he built a famous monastery, called from the former of the two rivers Llan-Elwy, where a great number of disciples and scholars put themselves under his direction. It is to be noted, however, that modern Welsh historians deny that Kentigern founded this abbey, now represented by the cathedral church of St Asaph. The utmost they will admit is that he may have acted as abbot there for a few years. Meanwhile, in the

Strathclyde, Morcant had died, Rydderch had returned, and, most important of all, had in conjunction with the Christian King Aidan gained a decisive victory over Gwenddolau, apparently the leading representative of paganism in north Britain. This great battle took place in 573 at Ardderyd (Arthuret in Cumberland). Naturally enough Rydderch now summoned St Kentigern to return to his diocese, and the saint obeyed, having first of all installed St Asaph in the Welsh monastery in his place. When he reached the Strathclyde Kentigern for a while settled at Hoddam in Dumfriesshire, but before long he took up his abode at Glasgow as before. His austerity of life and zeal for the spread of the Gospel continued unabated, and his biographer tells us that on one occasion a meeting took place between himself and that other great apostle of Scotland, St Columba (Columkill), with whom he exchanged croziers. Many extravagant miracles are recounted in the story of Kentigern, one of which is especially famous, as the memory of it is perpetuated by the ring and the fish seen in the arms of the city of Glasgow. King Rydderch found a ring, which he had given to his queen as a love-token, upon the finger of a sleeping knight whom she favoured. He removed it without awakening the sleeper, threw it into the sea, and then asked his spouse to produce the ring he had given her. In her distress she applied to St Kentigern, and he sent a monk out to fish, who caught a salmon which had swallowed the ring. A curious description of the death of the saint in the act of taking a hot bath on the octave of the Epiphany, "on which day he had been accustomed to baptise a multitude of people," seems certainly to point to some more primitive source which the biographer had before him. The date of his death must have been 603, when Kentigern will have been eighty-five—not, as his biographer states, 185—years old.

See A. P. Forbes, *Lives of S Ninian and S Kentigern*, 1874, who prints the text of Joscelyn of Furness and of the incomplete anonymous Life; also Forbes, *Kalendars of Scottish Saints* (1872), 362 *seq.*; Skene, *Celtic Scotland*, ii, 179 *seq.* *Cf.* also the *Acta Sanctorum*, January 13, the *Dict. Nat. Biog.*, and Wade-Evans, *Life of Saint David* (1923), 109 *seq.*

BD. BERNO, Abbot of Cluny

A.D. 927

Considering the immense influence exercised by Cluny in the development of the monasticism, and indeed of the whole religious life, of Western Europe from the tenth to the twelfth centuries, we

know strangely little of the personality of its first abbot. Berno seems to have been a man of good family and some wealth. He probably was himself the founder of the Abbey of Gigny, in which he became a monk and afterwards abbot. Then he was chosen Abbot of Baume-les-Messieurs, and finally he was pitched upon by Duke William of Aquitaine to rule the monastery which he had erected at Cluny, not far from Macon in the centre of France. This new development of Benedictine life echoed in large measure the ascetic ideals of St Benedict of Aniane, and was in accord with the statutes of Aix-la-Chapelle. Cluny was itself immediately subject to the Holy See, and in the foundations subsequently made the principle of centralisation was always dominant, so that the Abbot of Cluny played the part of superior-general to the whole reform. Berno ruled the Order from 910 to 927, and perhaps the highest tribute to his personal worth was the devotion always paid to him by St Odo, who had joined him as a novice at Baume and who, after Berno's death in 927, was to succeed him at Cluny as abbot, perhaps the most famous and energetic of all its rulers.

See *Acta Sanctorum*, January 13; Sackur, *Die Cluniazenser*, i, 36 *seq.*; Berlière in *Revue Bénédictine*, ix, 498; B. H. L., 188.

BD. GODFREY OF CAPPENBERG, CONF.

A.D. 1127

Godfrey, who died at the age of thirty, belongs to the category of those youthful saints who spent the few years of their life on earth in making preparation for heaven. He was Count of Cappenberg, and lord of a great Westphalian estate and castle, in the diocese of Münster. He was married to a young wife of a family as distinguished as his own. Coming, however, under the influence of St Norbert, the founder of the Premonstratensian canons, he determined to surrender to the saint his castle of Cappenberg to be converted into a monastery of the Order, and he followed this up by persuading his wife and brother to renounce the world like himself and to become religious under St Norbert's direction. His purpose encountered the most violent opposition from his father-in-law, who even threatened to take his life. Godfrey, however, persisted in making over all his possessions to the Premonstratensians. He built a convent near Cappenberg, where his wife and two of his own sisters took the veil; he also founded hospitals and other charitable institutions, and himself became a humble Premonstratensian

novice, performing the most menial duties and washing the feet of the patients and the pilgrims to whom his hospital gave shelter. Though he had received minor orders, he did not live long enough to reach the priesthood. On January 13, 1127, he died a most edifying death in great joy of spirit, declaring that not for all the world would he wish his life to be prolonged. His feast is kept in the Premonstratensian Order on January 16.

See the *Acta Sanctorum* for January 13, where two Latin Lives of him are printed; also Kirkfleet, *History of St Norbert* (1916), 140-151; Spilbeeck, *Le B. Godefroid*, 1892; B. H. L., 533.

BD. IVETTA, OR JUTTA, WIDOW AND ANCHORESS

A.D. 1228

Ivetta was one of the mystics who seem to have been influenced by that remarkable ascetic revival in the Low Countries which preceded by a few years the preaching of St Dominic and St Francis in Southern Europe. She was born of a well-to-do family at Huy, near Leyden, in 1158. While still only a child, she was forced by her father, very much against her inclination, to marry. After five years of wedded life, and after bearing her husband three children, she was left a widow at the age of eighteen. Then, after an interval, during which her good looks, to her great distress, attracted a number of suitors who pestered her with their attentions, she devoted herself for ten years to nursing lepers in the lazar-house; but even this life did not seem to her sufficiently austere, and she wished to exchange the role of Martha for that of Mary. She accordingly had herself walled up in a little chamber close beside her lepers, and lived there as an anchoress from 1182 until her death, January 13, 1228. Her mystical experiences, which are set down in some detail in a contemporary Latin biography, are of great interest. By her prayers she converted her father and one of her two surviving sons, who had taken to evil courses; the other had joined the Cistercians and became Abbot of Orval. She had, as we find in the case of so many saintly mystics, an extraordinary power of reading the thoughts of others, and apparently a knowledge of distant events. She is stated to have received Holy Communion miraculously on at least three occasions. She also displayed the greatest charity in directing and helping many souls who came to consult her in her anchorage.

See the Life by Hugh of Floreffe, a Premonstratensian, printed in the *Acta Sanctorum* for January 13.

JANUARY 14

ST HILARY, Bp. of Poitiers, Conf. and Doct.

A.D. 368

ST AUGUSTINE, who often urges the authority of St Hilary against the Pelagians, styles him "the illustrious doctor of the Churches." St Jerome says that he was a "most eloquent man, and the trumpet of the Latins against the Arians"; and in another place, that "in St Cyprian and St Hilary, God had transplanted two fair cedars out of the world into His Church."

St Hilary was born at Poitiers, and his family was one of the most illustrious in Gaul. He spent his youth in the study of eloquence. He himself testifies that he was brought up in idolatry, and gives us a detailed account of the steps by which God conducted him to a knowledge of the faith. He considered, by the glimmering or faint light of reason, that man, who is created a moral and free agent, is placed in this world for the exercise of patience, temperance, and other virtues, which he saw must receive from God a recompense after this life. He ardently set about learning what God is; and after some research into the nature of the Supreme Being, quickly discovered the absurdity of polytheism, or a plurality of Gods; and was convinced that there can be only one God, and that He must be eternal, unchangeable, all-powerful, the first cause and author of all things. Full of these reflections, he met with the Holy Scriptures, and was deeply impressed by that just and sublime description Moses gives of God in those words, so expressive of His self-existence, I AM WHO AM: and was no less struck with the idea of His immensity and supreme dominion, illustrated by the inspired language of the prophets. The reading of the New Testament completed his inquiries; and he learned from the first chapter of St John that the Divine Word, God the Son, is coeternal and consubstantial with the Father. Here he checked his natural curiosity, avoided subtleties, and submitted his understanding to divine revelation, calling to mind the veracity and power of God; and not presuming to measure divine mysteries by his shallow capacity. Being thus brought to the knowledge of the faith, he received the heavenly regeneration by baptism. From that time forth he so squared his

whole life by the rules of piety, and so zealous were his endeavours to confirm others in the faith of the Holy Trinity, and to encourage all to virtue, that he seemed, though a layman, already to possess the grace of the priesthood.

He had been married before his conversion to the faith, and his wife, by whom he had a daughter named Apra, was yet living when he was chosen Bishop of Poitiers, about the year 353; but from the time of his ordination he lived in perpetual continency. He did all in his power to escape this promotion; but his humility only made the people more earnest in their choice; and, indeed, their expectations were not disappointed, for his eminent qualities shone forth so brilliantly as to attract the attention not only of Gaul, but of the whole Church. Soon after he was raised to the episcopal dignity he composed, before his exile, a commentary on the Gospel of St Matthew, which is still extant. That on the Psalms he compiled after his banishment. From that time the Arian controversy chiefly employed his pen. He was an excellent orator and poet. His style is lofty and noble, beautified with much rhetorical ornament, but somewhat studied; and the length of his periods renders him sometimes obscure to the unlearned, as St Jerome takes notice. It is observed by Dr Cave that all his writings breathe an extraordinary vein of piety. St Hilary solemnly appeals to God that he accounted it the great work of his life to employ all his faculties to announce God to the world, and to excite all men to the love of Him. He earnestly recommends the practice of beginning every action and discourse by prayer, as also that of meditating on the law of God day and night. He breathes a sincere and ardent desire of martyrdom, and discovers a soul fearless of death and torments. He had the greatest veneration for truth, sparing no pains in its pursuit, and dreading no dangers in its defence.

The Emperor Constantius, having laboured for several years to compel the Eastern Churches to embrace Arianism, came into the West; and after the overthrow of the tyrant Magnentius, made some stay at Arles, whilst his Arian bishops held a council there in 353, in which they won over to their party Saturninus, the unworthy bishop of that city. A bolder Arian council at Milan, in 355, held during the brief residence of the Emperor, required all to sign the condemnation of St Athanasius. Such as refused to comply were banished; among whom were St Eusebius of Vercelli, Lucifer of Cagliari, and St Dionysius of Milan, into whose see Auxentius, the Arian, was intruded. St Hilary wrote on that occasion his first book to Constantius, in which he entreated him to restore peace to the Church. He separated himself from the

three Arian bishops in the West, Ursacius, Valens, and Saturninus, and lodged a protest against the last in a synod at Béziers. But the Emperor, who had information of the matter from Saturninus, sent an order to Julian, surnamed afterwards the Apostate, who at that time commanded in Gaul, to enforce St Hilary's immediate banishment into Phrygia, together with St Rhodanus, Bishop of Toulouse. The bishops in Gaul being almost all Orthodox, remained in communion with St Hilary, and would not suffer the intrusion of anyone into his see, which in his absence he continued to govern by his priests. The saint went into banishment about the middle of the year 356, as cheerfully as another would take a pleasure trip, and recked nothing of hardships, dangers, or enemies, having a soul above the smiles and frowns of the world, and his thoughts fixed only on God. He remained in exile for some three years, which time he employed in composing several learned works. The principal and most esteemed of these is that *On the Trinity, against the Arians*, in twelve books. In them he proves the consubstantiality of the Father, Son, and Holy Ghost. He teaches that the Church is one, out of which all heresies spring; but that by this she is distinguished, as standing always one, always alone against them all, and confounding them all; whereas they by perpetual divisions tear each other in pieces, and so become the subject of her triumph. He proves that Arianism cannot be the faith of Christ, because not revealed to St Peter, upon whom the Church was built and secured for ever; for whose faith Christ prayed that it might never fail; who received the keys of the kingdom of heaven, and whose judiciary sentence on earth is that of heaven:* all which arguments he frequently urges.† He proves the divinity of Christ by the miracles wrought at the tombs of the apostles and martyrs and by their relics; for the devils themselves confess Christ's godhead, and roar and flee at the presence of the venerable bones of His servants,‡ which he also mentions and urges in his invective against Constantius.§ In 358 he wrote his book *On Synods*, or *On the Faith of the Orientals*, to explain the terms and variation of the eastern Arians in their synods.

In his exile he was informed that his daughter Apra, whom he had left in Gaul, had thoughts of embracing the married state; upon which he implored Christ, with many tears, to bestow on her the precious jewel of virginity. He sent her a letter, still extant, in

* Lib. 6, n. 37, 38, p. 904.
† In Ps. 131, n. 4, p. 447; in cap. 16 Matt., n. 7, p. 690.
‡ Lib. 11, de Trinit., n. 3.
§ Lib. 3, adv. Constant., n. 8, p. 1243 (Benedictine edn.).

which he reminds her that if she despised all earthly things, Christ had prepared for her, and had shown unto him, in answer to his prayers and tears, an inestimable diamond infinitely more precious than she could form an idea of. He entreats her not to disappoint the hopes he has formed for her, nor to deprive herself of so incomparable a good. Fortunatus assures us that the original letter was kept with veneration in the church of Poitiers in the sixth century, when he wrote, and that Apra followed this advice, and died happily at her father's feet after his return. St Hilary sent to her with this letter two hymns, composed by himself, one for the evening, which does not seem to have reached our times; the other for the morning, which is the hymn *Lucis largitor splendide.**

The Emperor, tyrannically interfering in the affairs of the Church, assembled a council of Arians, at Seleucia in Isauria, to neutralise the decrees of the great council of Nicea. St Hilary, who had then passed four years in banishment, in Phrygia, was invited thither by the semi-Arians, who hoped from his lenity that he would be useful to their party in crushing the extreme Arians, that is, those who adhered strictly to the doctrine of Arius. But no human considerations could daunt his courage. He boldly defended the decrees of Nicea, till at last, tired out with hearing the blasphemies of the heretics, he withdrew to Constantinople. The weak Emperor was the dupe sometimes of the Arians, and at other times of the semi-Arians. These last prevailed at Seleucia, in September, 359, as the former did in a council held at Constantinople in the following year (360), where, having the advantage, they procured the banishment of the semi-Arians, less impious than themselves. St Hilary, who had withdrawn from Seleucia to Constantinople, presented to the Emperor a request, called his "second book" to Constantius, begging permission to hold a public disputation about religion with Saturninus, the author of his banishment. He presses him to receive the unchangeable apostolic faith, and smartly rallies the fickle humour of the heretics, who were perpetually making new creeds and cancelling their old ones, having made four within the compass of the foregoing year. Hence he urges that faith had become the belief of the times, not the belief of the Gospels, and that there were as many faiths as men, as great a variety of doctrines as of manners, as many blasphemies as vices. He complains that they had their yearly and monthly faiths; that they made creeds only to condemn and repent of them; and that they framed new

* The authenticity of this letter is disputed by many writers, and expert opinion is adverse to the Hilarian authorship of the hymn *Lucis largitor*. See Walpole, *Early Latin Hymns* (1922), 224.

ones to anathematise the brethren who adhered to their old ones. He adds that all of them had Scripture texts, and the words "Apostolic Faith" in their mouths, for no other end than to impose on weak minds: for by attempting to change faith, which is unchangeable, faith is lost. In fact, he says, they go on correcting and amending till, weary of all, they condemn all indiscriminately. He therefore exhorts them to return to the haven from which the gusts of their party spirit and prejudice had driven them, because this was the only means to obtain deliverance from their tempestuous and perilous confusion. The issue of this challenge was that the Arians, dreading such a trial, persuaded the Emperor to rid the East of a man who never ceased to disturb its peace. Constantius accordingly sent him back into Gaul in 360, but without reversing the sentence of his banishment.

St Hilary returned through Illyricum and Italy to confirm the weak. He was received at Poitiers with the greatest demonstrations of joy, and there his old disciple, St Martin, ere long rejoined him, to pursue the exercises of piety under his direction. A synod in Gaul, convoked at the instance of St Hilary, condemned that of Rimini, which, in 359, had omitted the word "Consubstantial." Saturninus, proving obstinate, was excommunicated and deposed for his heresy and other crimes. Scandals were removed, discipline, peace, and purity of faith were restored, and piety flourished. The death of Constantius put an end to the Arian persecution. St Hilary was by nature the gentlest of men, full of condescension and affability to all: yet seeing this behaviour ineffectual, he composed an invective against Constantius, in which he employed the severest language, probably for good reasons not now known to us. This piece was not circulated till after the death of the Emperor. Our saint undertook a journey to Milan in 364 to confute Auxentius, the Arian usurper of that see, and in a public disputation obliged him to confess Christ to be true God, of the same substance and divinity with the Father. St Hilary, indeed, saw through his hypocrisy; but this dissembling heretic so far imposed on the Emperor Valentinian as to pass for Orthodox. Our saint died at Poitiers, probably in the year 368, on January 13, but neither the year nor the day of the month can be determined with certainty. The Roman Martyrology keeps his feast on January 14. St Hilary was proclaimed a Doctor of the Church by Pius IX in 1851.

St Hilary observes that singleness of heart is the most necessary condition of faith and true virtue, "For Christ teaches that only those who become again as it were little children, and by the simplicity of childhood purify their hearts of inordinate affections, can enter

the kingdom of heaven. Children follow and obey their father, love their mother, are strangers to covetousness, ill-will, hatred, arrogance, and lying, and are inclined easily to believe what they hear. This is the disposition which opens the way to heaven. We must therefore return to the simplicity of God's little ones, in which we shall bear some resemblance to our Lord's humility." This, in the language of the Holy Ghost, is called the foolishness of the cross of Christ, in which consists true wisdom. That worldly wisdom which is the mother of self-sufficiency, pride, avarice, and vicious curiosity, the source of infidelity, and the declared enemy of the spirit of Christ, is put to flight by this holy simplicity, and in its stead are installed true wisdom, perfect prudence, and a divine light which grace fails not to infuse. This simplicity, which is the mother of Christian discretion, is a stranger to all artifice, design, and dissimulation, to all views of self-interest, and to all undue respect or consideration of creatures. All its desires and aims are reduced to this alone—viz., the longing for perfect union with God. Unfeignedly to acquire this one thing, to belong to God alone, to arrive at His pure love, and to do His will in all things, is that simplicity or singleness of heart of which we speak, and which banishes all those inordinate affections from which arise the most dangerous errors of the understanding. This is the essential disposition of everyone who sincerely desires to live by the spirit of Christ. The divine spouse of souls loves to communicate Himself to such. His conversation (or, as another version has it, His secret) is with the simple. His delight is in those who walk with simplicity. This is the characteristic of all the saints: whence the Holy Ghost cries out, Approach Him not with a double heart. No worldly wisdom is subject to the law of God; it leaves God out of account. Its intoxication blinds men, and shuts their eyes to the light of divine revelation. They arrogate to themselves the exclusive privilege of learning and clear understanding: but the scepticism, the pitiful inconsistencies and monstrous extravagance which characterise their writings and discourses, make us blush to see so close an alliance of ignorance and presumption. We lament that the human mind should be capable of falling into so deplorable a state of degeneracy. Among the Fathers of the Church we may find men who were the most learned of their age, and at the same time the most holy and sincere; men who, being endowed with true simplicity of heart, discovered in the mysteries of the cross the secrets of infinite wisdom, which they made their study, and the rule of all their actions.

A great deal has been written about St Hilary in recent years, but nothing has come to light which would gainsay the substantial accuracy of Alban

Butler's account given above. The most important discovery, now generally accepted by modern critics, is that of Dom A. Wilmart, O.S.B. (*Revue Bénédictine*, 1908, xxiv, 159 *seq.* and 293 *seq.*). He shows that the text printed in "The First Book to Constantius" is miscalled and incomplete. It consists in reality, partly of a section of the letter addressed to the Emperors by the Council of Sardica, partly of extracts from Hilary's work written in 356, just before his exile, under the title of "A First Book against Valens and Ursacius" (the Arian bishops). It also seems clear that a work of Hilary's, *Liber* or *Tractatus Mysteriorum*, supposed to be lost, has not completely perished. A large part of it was found, along with some poems or hymns of the saint, in a manuscript at Arezzo in 1887. This *Tractatus* has nothing to do with the liturgy, as was previously conjectured, but is identical with a supposed *Liber Officiorum* otherwise attributed to him (see Wilmart in *Revue Bénédictine*, 1910, xxvii, 12 *seq.*). A full statement and bibliography of these new developments will be found in Père Le Bachelet's article on St Hilary in the *Dictionnaire de Théologie* (1920), vi, 2388 *seq.* Other valuable contributions to the subject have been made by A. Feder, S.J., in the *Sitzungsberichte* of the Vienna Academy, Phil.-Histor. Kl., clxii, No. 4, and in the texts he is editing for the *Corpus Scrip. Eccles. Lat.* So far as regards the life of St Hilary we have a biography and collection of miracles by Venantius Fortunatus printed in the *Acta Sanctorum* for January 13 (*cf.* B. H. L., 580-582); see also E. Watson, *The Life and Writings of St Hilary of Poitiers*, Oxford, 1899. As regards the hymns the reader may be conveniently referred to the supplement to Julian's *Dictionary of Hymnology*, to Walpole, *Early Latin Hymns*, Cambridge, 1922, and especially to Feder in the fourth volume which he has contributed to the Vienna *Corpus*.

ST FELIX OF NOLA, Conf.

c. A.D. 260

It must be remembered that St Paulinus of Nola, who is our ultimate authority for the life of St Felix, lived more than a century after his time, and that it is probable that legendary accretions had already attached themselves to the tradition handed down. The story told by St Paulinus runs as follows:

St Felix was a native of Nola, a Roman colony in Campania, fourteen miles from Naples, where his father Hermias, who was by birth a Syrian, and had served in the army, had purchased an estate and settled down. He had two sons, Felix and Hermias, to whom at his death he left his patrimony. The younger sought preferment in the world by following the profession of arms. Felix, to become in effect what his name in Latin imported, that is *happy*, resolved to follow no other standard than that of the King of kings, Jesus Christ. For this purpose he distributed most of his possessions among the poor, and was ordained reader, exorcist, and lastly priest,

by Maximus, the Bishop of Nola, who, charmed with his virtue and prudence, made him his right hand in those times of trouble, and looked upon him as his destined successor.

In the year 250 the Emperor Decius began a cruel persecution against the Church. Maximus, seeing himself marked out as a victim, retired into the desert, not through the fear of death, which he desired, but rather to preserve himself for the service of his flock. The persecutors, not finding him, seized on Felix, who in his absence was very zealous in the discharge of all his pastoral duties. The governor caused him to be scourged, then loaded with chains and cast into a dungeon, in which, as Prudentius informs us, the floor was spread all over with potsherds and pieces of broken glass, so that there was no place free from them on which the saint could either stand or lie. One night an angel appearing filled the prison with a bright light, and bade St Felix go to the aid of his bishop, who was in great distress. The confessor, seeing his chains fall off and the doors open, followed his guide, and was conducted to the place where Maximus lay in hunger and cold, speechless, and quite unconscious: for, through anxiety for his flock, and the hardships of his solitary retreat, he had suffered more than a martyrdom. Felix, not being able to bring him to himself, had recourse to prayer; and discovering thereupon a bunch of grapes within reach, he squeezed some of the juice into his mouth, which had the desired effect. The good bishop, as soon as he beheld his friend Felix, embraced him, and begged to be conveyed back to his church. The saint, taking him on his shoulders, carried him to his home in the city before day appeared, where a devoted old woman took care of him.

Felix, with the blessing of his pastor, repaired secretly to his own lodgings, and there kept himself concealed, praying for the Church without ceasing, till peace was restored to it by the death of Decius, in the year 251. He no sooner appeared again in public than his zeal so exasperated the pagans that they came armed to apprehend him; but though they met him, they did not recognise him. They even asked him where Felix was, a question to which he returned an evasive answer. The persecutors, going a little further, perceived their mistake, and returned; but the saint in the meantime had stepped a little out of the way, and crept through a hole in a ruinous old wall, which was instantly closed up by spiders' webs. His enemies, never imagining anything could have lately passed where they saw so dense a spider's web, after a fruitless search elsewhere, returned in the evening without their prey. Felix, finding among the ruins, between two houses, an old well half dry, hid himself in it for six months, and obtained during that time

wherewithal to subsist by means of a devout Christian woman. Peace being restored to the Church by the death of the Emperor, the saint quitted his retreat, and was received in the city as an angel sent from heaven.

St Maximus died soon after, and all were unanimous in electing Felix bishop; but he persuaded the people to make choice of Quintus, his senior in the priesthood, as he had been ordained seven days before him. Quintus, when bishop, always looked upon St Felix as a father, and followed his advice in every particular. The remainder of the saint's estate having been confiscated in the persecution, he was advised to press his legal claim, as others had done, who thereby recovered what had been taken from them. His answer was that in poverty he should be the more secure of possessing Christ. He could not even be prevailed upon to accept what the rich offered him. He rented a little spot of barren land, not exceeding three acres, which he tilled with his own hands in such manner as to supply his own bodily needs, and to have something left for alms. Whatever was bestowed on him he gave immediately to the poor. If he had two coats he was sure to give them the better, and often exchanged his only one for the rags of some beggar. He died in a good old age, on January 14, on which day he is commemorated in all the martyrologies.

More than a century had elapsed after the death of Felix when Paulinus, a distinguished Roman senator, settled in Nola and was elected bishop there. He testifies that crowds of pilgrims came from Rome, Italy, and more distant countries, to visit the shrine of the saint on his festival. He adds that all brought some present or other to his church, such as candles to burn at his tomb, precious ointments, costly ornaments and the like; but that for his own part he offered him the homage of his tongue, and himself, though an unworthy victim. He everywhere expresses his devotion in the warmest terms, and believes that all the graces he received from heaven were conferred on him through the intercession of St Felix. To him he addressed himself in all his necessities; by his prayers he begged grace in this life, and glory after death. He describes at large the pictures of the whole history of the Old Testament which were hung up in the church of St Felix, and which were as so many books that instructed the ignorant. The holy bishop's enthusiasm is reflected in his verses. He relates a great number of miracles which were wrought at the tomb, as of persons cured of various diseases and delivered from dangers by the saint's intercession, in several of which cases he was an eye-witness. He testifies that he himself had frequently experienced the effects of his

patronage, and, by having recourse to him, had been speedily succoured. St Augustine also has given an account of many miracles performed at the shrine. It was not formerly allowed to bury any corpse within the walls of cities. The church of St Felix, which stood outside the walls of Nola, not being comprised under this prohibition, many devout Christians sought to be buried in it, that their faith and devotion might recommend them after death to the patronage of this holy confessor. On this matter St Paulinus consulted St Augustine, and the holy doctor answered him by his book, *On the Care for the Dead*, in which he shows that the faith and devotion of such persons would serve them well after death, as the suffrages and good works of the living in behalf of the faithful departed are profitable to the latter.

As already stated, the poems of St Paulinus constitute our main authority for the life of St Felix. Of these poems Bede wrote a summary in prose, which is printed, with other documents, in the *Acta Sanctorum* for January 14. In the *Analecta Bollandiana* (1897), xvi, 22 *seq.*, may be found a curious illustration of the confusion introduced by the martyrologist Ado, and other hagiographers, through their invention of a *St Felix in Pincis*. This confusion was probably due to the existence of a church on the Pincio at Rome dedicated to St Felix of Nola. Pope St Damasus pays a tribute in verse to St Felix for a cure he himself had received. Cf. Quentin, *Les Martyrologes historiques*, 518-522.

THE MARTYRS OF MOUNT SINAI AND RAITHU

FOURTH CENTURY

Thirty-eight holy solitaries on Mount Sinai were put to death by a troop of Arabians, and many other hermits in the desert of Raithu, two days' journey from Sinai, near the Red Sea, were similarly massacred by the Blemmyans, a savage infidel nation of Ethiopia. All these anchorets lived on dates, or other fruits, never tasted bread, worked at basket-making in cells at a considerable distance from each other, and met on Saturdays in the evening in one common church, where they watched and said the night office, and on the Sunday received together the holy Eucharist. They were remarkable for their assiduity in prayer and fasting. See their acts by Ammonius, an eye-witness, published by F. Combefis.

Also, many holy anchorets on Mount Sinai, whose lives were faithful copies of Christian perfection, and who met on Sundays to receive the holy Eucharist, were martyred by a band of Saracens at the close of the fourth century. A boy of fourteen years of age led among them an ascetic life of great perfection. The Saracens

threatened to kill him if he did not discover where the ancient monks had concealed themselves. He answered that death did not terrify him, and that he could not ransom his life by a sin in betraying his fathers. The barbarians, enraged at this answer, fell on him with all their weapons at once, and the pious youth died by as many martyrdoms as he had executioners. St Nilus, who had been formerly governor of Constantinople, has left us an account of this massacre in seven narratives: at that time he led an eremitical life in those deserts, and had placed his son Theodulus in this holy company. He was carried away captive, but redeemed after many dangers.

All these holy solitaries were commemorated together on this day in the Eastern Church (see Delehaye, *Synaxarium Eccles. Cp.*, 389-391), and are mentioned in the Roman Martyrology. See Martinov, *Annus ecclesiasticus Græco-Slavicus*, 41 *seq.*; Nilles, *Kalendarium Manuale*, i, 66 *seq.* The narratives of St Nilus are in Migne, *P.G.*, lxxix, 590-694. On the authorship of these narratives see *Analecta Bollandiana* (1920), xxxviii, 420 *seq.* *B. H. G.*, 94.

ST MACRINA THE ELDER, Widow

c. A.D. 340

In more than one of his letters St Basil the Great refers to his father's mother, Macrina, by whom he was apparently brought up, and to whose care in giving him sound religious instruction he attributes the fact that he never imbibed any heterodox opinions which he had afterwards to modify. During the persecution of Galerius and Maximinus, Macrina and her husband had much to suffer. They were forced to quit their home and to hide themselves from the persecutors among the hill forests of Pontus for seven years. They often suffered the pangs of hunger, and St Gregory Nazianzen declares that at times they had to depend for their food upon the deer and other wild creatures, which, as he believed, by some miraculous interposition of Providence, suffered themselves to be caught and killed. Even after this danger had passed, another persecution broke out in which their goods were confiscated, and it would seem that they were honoured by a formal recognition of their title to be reckoned among the confessors of the faith. Macrina survived her husband, but the exact date of her death is not recorded. In the Roman Martyrology St Macrina is described as a disciple of St Gregory Thaumaturgus, but this can hardly mean more than that she was an earnest student of his writings.

See *Acta Sanctorum* for January 14 and *Dict. Christ. Biog.*, iii, 779.

SS BARBASYMAS (OR BARBASHEMIN) AND COMPS., MM.

A.D. 346

St Barbasymas succeeded his brother St Sadoth in the metropolitical see of Seleucia and Ctesiphon, in 342, which he held six years. Being accused as an enemy to the Persian religion, and as one who spoke against the Persian divinities, *Fire* and *Water*, he was apprehended with sixteen of his clergy, by the orders of King Sapor II. The King, seeing that his threats made no impression, confined him for almost a year in a loathsome dungeon, in which he was often tortured by the Magians with scourgings and other atrocities, besides the continual discomfort of stench, filth, hunger, and thirst. After eleven months the prisoners were again brought before the King. Their bodies were disfigured by their torments, and their faces hardly recognisable from the swarthy hue which they had contracted. Sapor held out to the bishop a golden cup as a present, in which were a thousand sineas of gold, a coin still in use among the Persians. Besides this he promised him a governorship, and other great offices, if he would suffer himself to be initiated in the rites of the sun. The saint replied that he could not answer the reproaches of Christ at the last day if he should prefer gold, or a whole empire, to His holy law; and that he was ready to die. He received his crown by the sword, with his companions, on January 14, in the year 346, at Ledan in Huzistan.

St Maruthas, Bishop of Maipherkat, supposed to be the author of his acts, adds that Sapor, resolving to extinguish utterly the Christian name in his empire, published a new and terrible edict, whereby he commanded everyone to be tortured and put to death who should refuse to adore the sun, to worship fire and water, and to feed on the blood of living creatures. The See of Seleucia remained vacant twenty years, and innumerable martyrs watered all the provinces of Persia with their blood. St Maruthas was not able to recover their names, but has left us a lengthy panegyric of their heroic deeds, very devotional in tone, in which he prays to be speedily united with them in glory.

See Assemani, *Acta Martyrum Orientalium*, i, 111-116; but the Syriac text has been more correctly edited by Bedjan, *Acta Martyrum et Sanctorum*, ii, 296-303; Sozomen, *Hist. Eccles.*, ii., 13. B. H. O., 33.

ST DATIUS, Bp. of Milan and Conf.

A.D. 552

The life of St Datius was spent in stormy times. During the greater part of his episcopate—which lasted at least from 530 to 552—he was engaged in strife, sometimes in defence of temporal, more often in championing spiritual, interests. To save his own city of Milan from the Goths he had allied himself with Belisarius. Unfortunately he was disappointed in his hopes. Before help could come from Belisarius, Milan was invested and eventually sacked. It is possible that Datius himself was taken prisoner, and afterwards liberated through the influence of his friend Cassiodorus. Driven from Milan the bishop betook himself to Constantinople, where, in 545, he boldly supported Pope Vigilius against Justinian in the controversy concerning the "Three Chapters." He seems to have died in 552, while still at Constantinople, whence his remains were at a later date translated to his episcopal city of Milan. St Gregory the Great in his *Dialogues* (III, 4) recounts a curious story of a haunted house from which the devil used to frighten all intending occupants, by producing the most alarming and discordant howlings of beasts. St Datius, however, showed no fear, but put the aggressor to shame and restored perfect quiet.

See the *Acta Sanctorum* for January 14 and *Dict. Christ. Biog.*, i, 789.

BD. ODO OF NOVARIA, Conf.

A.D. 1200

Blessed Odo, a Carthusian monk of the twelfth century, stands out from among some of his saintly contemporaries by the fact that we have good first-hand evidence concerning his manner of life. Pope Gregory IX ordered an official inquiry to be made with a view to his canonisation, and the depositions of the witnesses are still preserved to us. One or two extracts will serve to sketch his portrait better than a narrative. "The Lord Richard, Bishop of Trivento, having been adjured in the name of the Holy Ghost, the holy Gospels lying open before him, affirmed that he had seen the blessed Odo and knew him to be a God-fearing man, modest and chaste, given up night and day to watching and prayer, clad only in rough garments of wool, living in a tiny cell, which he hardly ever quitted except to pray in the church, obeying always the sound of the bell when it called him to office. Without ceasing, he poured

forth his soul in sighs and tears; there was no one he came across to whom he did not give new courage in the service of God; he constantly read the divine Scriptures, and in spite of his advanced age, as long as he stayed in his cell, he laboured with his hands as best he could that he might not fall a prey to idleness." The bishop then goes on to give a brief sketch of Odo's life, noting that after he became a Carthusian he had been appointed prior in the recently founded monastery of Geyrach in Slavonia, but had there been so cruelly persecuted by the bishop of the diocese, Dietrich, that, being forced to leave his community, he had travelled to Rome to obtain the Pope's permission to resign his office of prior. He had then been given hospitality by Adhuisia, the aged abbess of a nunnery at Tagliacozzo, who, struck by his holiness, retained him, with the Pope's leave, as chaplain to the community. Numerous other witnesses, who had been the spectators of Odo's edifying life, spoke of his austerities, his charity and his humble self-effacement. One of these, the Archpriest Oderisius, deposes that he was present when Odo breathed his last, and that " as he lay upon the ground in his hair shirt in the aforesaid little cell, he began to say, when at the point of death: ' Wait for me, Lord, wait for me, I am coming to Thee,' and when they asked him to whom he was speaking, he answered: ' It is my King, whom now I see, I am standing in His presence.' And when the blessed Odo spoke these words, just as if someone were offering him his hand, he stood straight up from the ground, and so, with his hands stretched out heavenwards, he passed away to our Lord." This happened on January 14, in the year 1200, when Odo himself was believed to be nearly a hundred years old. He worked many miracles both during life and after death, but it horrified him to think that people should attribute to him any supernatural powers. " Brother," he said to one who asked his aid, " why dost thou make game of me, a wretched sinner, a bag-full of putrid flesh ? Leave me in peace; it is for Christ, the Son of the living God, to heal thee "; and as he said this he burst into a flood of tears. But the man went away permanently cured of an infirmity which, as the witness who recounts this attests from personal knowledge, had tortured him for many years.

See Le Couteulx, *Annales Ordinis Cartusiensis* (Montreuil, 1888), vol. iii, pp. 263-271. In vol. iv, pp. 59-72, the editor prints a selection of the depositions of the witnesses to the miracles which were wrought at the tomb of Bd. Odo. As the evidence was all given within a year of the occurrences related, it forms one of the best collections of medieval miracles preserved to us. The documents have been edited entire in the *Analecta Bollandiana* (1882), vol. i, pp. 323-354. *Cf.* also Le Vasseur, *Ephemerides*, i., pp. 60-68. The cult of Bd. Odo was confirmed by Pius IX, March 31, 1859.

ST SABAS, Abp. of Servia and Conf.
A.D. 1237

Nobility of birth has, of course, nothing to do with sanctity, but the born ruler of men has always plenty of scope within the Christian Church for the exercise of his gifts. The very remarkable qualities of mind and heart which distinguished Prince Rastko, the youngest son of Stephen Nemanya (himself the real founder of the Serb monarchy), though long buried in the cloister, did not fail in the end to bear abundant fruit for the benefit of his countrymen. Entering one of the monasteries of Mount Athos at the age of seventeen, and receiving the name of Sabas in religion, he spent the greater part of his life there as monk and abbot. It was only when he was close on seventy that by God's providence he was drawn from his life of retirement and made Archbishop of Serbia, with the city of Petj for his archiepiscopal see. In this office, says the *Encyclopædia Britannica*, " he established eight bishoprics and encouraged schools and learning. He is regarded as a great patron and protector of education among the Serbs, as a saint, and as one of the greatest statesmen in the national history." At the same time Sabas proved himself a loyal son of the Roman Pontiff—it must be remembered that his episcopate fell during the period of the Latin Empire of Constantinople—and he obtained from Pope Honorius III permission to invest his brother Stephen, the ruler of Serbia, with the insignia of royalty and to consecrate him to the kingly office by a liturgical coronation service. He also convoked a national council to denounce and reform abuses. In spite of the racial differences which constitute the main difficulty of administration in the Balkans, he contrived by his prudence and tact to gain the affections of all, Serbs, Greeks, and Latins, and to induce them to agree among themselves. In his relations with monastic life at Mount Athos and elsewhere, it is noted that he gave sound advice in counselling leniency in the training of the young and in condemning all unreasonable harshness. Towards the end of his long life he resigned his archbishopric and sought to return to Mount Athos, but he seems to have died at Tirnovo on his way back from a pilgrimage to the Holy Land, on January 14, 1237.

See Martinov, *Trifolium Serbicum*, 13-32; Nilles, *Kalendarium Manuale*, i, 446-450; *Acta Sanctorum* for January 14.

JANUARY 15

ST PAUL, THE FIRST HERMIT

A.D. 342

ELIAS and St John the Baptist sanctified the desert, and Jesus Christ Himself was a model of the heremitical state during His forty days' fast in the wilderness. But while we cannot doubt that the saint of this day was guided by the Holy Ghost to live in solitude far from the haunts of men, we must recognise that this was a special vocation, and not an example to be rashly imitated. Speaking generally, this manner of life is beset with many dangers, and ought only to be embraced by those already well-grounded in virtue, and familiar with the practice of contemplative prayer.

St Paul was a native of the lower Thebais in Egypt, and had lost both his parents when he was but fifteen years of age. Nevertheless, he was proficient in Greek and Egyptian learning, was gentle and modest, and feared God from his earliest youth. The cruel persecution of Decius disturbed the peace of the Church in 250; and Satan, by his ministers, sought not so much to kill the bodies, as by subtle artifices to destroy the souls of men. Two instances may suffice to show the malice of the persecutors. A soldier of Christ, who had already triumphed over the rack and cruel tortures, had his whole body rubbed over with honey, and was then laid on his back in the sun, with his hands tied behind him, that the flies and wasps, which are quite intolerable in hot countries, might torment him with their stings. Another was bound with silk cords on a bed of down, in a delightful garden, where a lascivious woman was employed to entice him to sin, until the martyr, sensible of his danger, bit off part of his tongue and spat it in her face that the horror of such an action might put her to flight. During these times of danger Paul kept himself concealed in the house of a friend; but finding that a brother-in-law coveting his estate was inclined to betray him, he fled into the desert. There he found certain caverns which were said to have been the retreat of money-coiners in the days of Cleopatra, Queen of Egypt. He chose for his dwelling a cave in this place, near which were a palm tree and a clear spring; the former by its leaves furnished him with raiment, and by its fruit with food; and the latter supplied him with water to drink.

Paul was twenty-two years old when he entered the desert. His first intention was to enjoy the liberty of serving God till the persecution should cease; but relishing the sweets of solitude and heavenly contemplation, he resolved to return no more and never to concern himself with the things of the world; it was enough for him to know that there was a world, and to pray that it might grow better. The saint lived on the fruit of his tree till he was forty-three years of age, and from that time till his death, like Elias, he was miraculously fed with bread brought him every day by a raven. His method of life, and what he did in this place during ninety years, is hidden from us; but God was pleased to make His servant known a little before his death.

The great St Antony, who was then ninety years of age, was tempted to vanity, thinking that no one had served God so long in the wilderness as he had done, since he believed himself to be the first to adopt this unusual way of life; but the contrary was made known to him in a dream the night following, and the saint was at the same time commanded by Almighty God to set out forthwith in quest of a solitary more perfect than himself. The holy old man started the next morning in search of the unknown hermit. St Jerome relates that he met a centaur, or creature with something of the mixed shape of man and horse,* and that this monster or phantom of the devil (St Jerome does not profess to determine which it was), upon his making the sign of the cross, fled away, after having pointed out the road to the saint. Our author adds that St Antony soon after met also a satyr,† who gave him to understand that he dwelt here in the desert, and was one of those beings whom the deluded Gentiles adored for gods. St Antony, after two days and a night spent in the search, discovered the saint's abode by a light which shone from it and guided his steps. Having long begged admittance at the door of the cell, St Paul at last opened it with a smile; they embraced, called each other by their names, which they knew by divine revelation. St Paul then inquired whether idolatry still reigned in the world. While they were discoursing together, a raven flew towards them, and dropped a loaf of bread before them. Upon which St Paul said, " Our good God has sent us a dinner. In this manner have I received half a loaf every day these sixty years

* Pliny, l. 7, c. 3, and others, assure us that such monsters have been seen. Consult the note of Rosweide.

† Educated pagans were no less credulous than their Christian contemporaries. Plutarch, in his life of Sylla, says that a satyr was brought to that general at Athens; and St Jerome tells us that one was shown alive at Alexandria, and after its death was embalmed, and sent to Antioch that Constantine the Great might see it.

past; now you have come to see me, Christ has doubled His provision for His servants." Having given thanks to God, they both sat down by the spring; but a little contest arose between them as to who should break the bread; St Antony alleged St Paul's greater age, and St Paul pleaded that Antony was the stranger: both agreed at last to take up their parts together. Having refreshed themselves at the spring, they spent the night in prayer. The next morning St Paul told his guest that the time of his death approached, and that he had been sent to bury him, adding, "Go and fetch the cloak given you by St Athanasius, Bishop of Alexandria, in which I desire you to wrap my body." This he probably said that he might be left alone in prayer, while expecting to be called out of this world; as also that he might testify his veneration for St Athanasius, and his high regard for the faith and communion of the Catholic Church, on account of which that holy bishop was then a great sufferer. St Antony was surprised to hear him mention the cloak, of which he could only have known by divine revelation. Whatever was his motive for desiring to be buried in it, St Antony acquiesced in what was asked of him. Hence, after mutual embraces, he hastened to his monastery to comply with St Paul's request. He told his monks that he, a sinner, falsely bore the name of a servant of God; but that he had seen Elias and John the Baptist in the wilderness, even Paul in Paradise. Having taken the cloak, he returned with it in all haste, fearing lest the holy hermit might be dead; as, in fact, it happened. Whilst on the road he saw his happy soul carried up to heaven, attended by choirs of angels, prophets, and apostles. St Antony, though he rejoiced on St Paul's account, could not help lamenting on his own, for having lost a treasure so lately discovered. As soon as his sorrow would permit, he arose, pursued his journey, and came to the cave. Going in he found the body kneeling, and the hands stretched out. Full of joy, and supposing him yet alive, he knelt down to pray with him, but by his silence soon perceived he was dead. Having paid his last respects to the holy corpse, he carried it out of the cave. Whilst he stood perplexed how to dig a grave, two lions came up quietly, and as it were mourning; and, tearing up the ground, made a hole large enough for the reception of a human body. St Antony then buried the corpse, singing hymns and psalms, according to the rite then usual in the Church. After this he returned home praising God, and related to his monks what he had seen and done. He always kept as a great treasure, and wore himself on great festivals, the garment of St Paul, of palm-tree leaves patched together. St Paul died in the year of our Lord 342, the hundred and thirteenth year of his age, and the ninetieth of his

solitude, and is usually called the "first hermit," to distinguish him from others of that name. The body of this saint is said to have been conveyed to Constantinople, by the Emperor Michael Comnenus, in the twelfth century, and from thence to Venice in 1240.* Lewis I, King of Hungary, then acquired it from the Venetians, and deposited it at Buda, where a congregation of hermits under his name was founded.

St Paul, the hermit, is commemorated in several ancient western Martyrologies on January 10, but in the Roman on the 15th, on which day he is honoured in the synaxaries of the Greeks.

An eminent contemplative draws the following portrait of this great model of an eremitical life:† St Paul, the hermit, not being called by God to the external duties of an active career, remained alone, conversing only with God in a vast wilderness for the space of near a hundred years, ignorant of all that passed in the world, whether it was the progress of science, or the spread of religion, or the revolutions of states and empires; indifferent even as to those things without which he could not exist, as the air which he breathed, the water he drank, and the miraculous bread with which he supported life. What did he do? say the inhabitants of this busy world, who think they could not live without being in a perpetual whirl of restless projects; what was his employment all this while? Alas! ought we not rather to put this question to them: What are you doing whilst you are not engaged in performing the will of God, that will which absorbs the energies of the heavens and the earth in all their motions? Do you call that doing nothing which is the great end God proposed to Himself in giving us our being—that is, to be employed in contemplating, adoring, and praising Him? Is it to be idle and useless in the world, to be entirely taken up with that which is the eternal occupation of God Himself, and of the blessed inhabitants of heaven? What employment is better, more just, more sublime, or more advantageous than this, when it is carried out in suitable circumstances? To be occupied with anything else, how great or noble soever it may appear in the eyes of men, unless it be referred to God, and be the accomplishment of His holy will, who in all our actions demands our heart more than our hand, what else is it but to turn away from our end, to lose our time, and voluntarily to revert again to that state of nothing out of which we were formed, or rather to a state which is far more pitiable?

* See the whole history of this translation, published from an original MS. by F. Gamans, a Jesuit, inserted in the *Acta Sanctorum*.

† F. Ambrose de Lombez, Capuchin, *Traité de la Paix Intérieure*, Paris, 1758, p. 372.

The summary which Alban Butler has here given of the life of the First Hermit is taken from the short biography edited in Latin by St Jerome, and afterwards widely circulated in the West. It seems possible, though this has been much disputed, that St Jerome himself did little more than translate a Greek text of which we have versions in Syriac, Arabic, and Coptic, and which contained a good deal of fabulous matter. St Jerome, however, undoubtedly regarded the Life as in substance historical. The Greek original seems to have been written as a supplement, and in some measure a correction to the Life of St Antony by St Athanasius. See on the whole question F. Nau in *Analecta Bollandiana* (1901), xx, 121-157. The two principal Greek texts have been edited by J. Bidez (Ghent, 1900), the Syriac and Coptic by Pereira (Coimbra, 1904). *Cf.* also J. de Decker, *Contribution à l'Étude des Vies de Paul de Thèbes* (Ghent, 1905); Plenkers in *Der Katholik* (1905), ii, 294-300; Schiwietz, *Das morgenländische Mönchtum* (1904), 49-51 Cheneau d'Orléans, *Les Saints d'Égypte* (1923), i, 76-86.

ST EPHYSIUS, MART.

A.D. 303 (?)

Although St Ephysius is commemorated in the Roman Martyrology, and his feast is kept as a double of the second class at Cagliari in Sardinia, where he is said to have died, his supposed "Acts" are entirely untrustworthy. The whole story by which he is represented as having come from the East to be made governor of Sardinia, and then, after his conversion to Christianity, as having been put to death amid marvels of every description, is transferred bodily from an equally fabulous legend of St Procopius. His relics are supposed to have been translated to Pisa, where they still remain.

See Delehaye, *Legends of the Saints* (Eng. trans.), pp. 142-143; *Analecta Bollandiana*, iii, 362, and *AA. SS.*, July 15.

ST MACARIUS, THE ELDER, OF EGYPT

A.D. 390

St Macarius, the Elder, was born in Upper Egypt, about the year 300, and spent his youth in tending cattle. As a child, in company with some others, he once stole a few figs, and ate one of them; but from his conversion to his death he never ceased to weep bitterly for this sin. By a powerful call of divine grace he retired from the world at an early age, and dwelling in a little cell, made mats in continual prayer and the practice of great austerities. A wicked woman falsely accused him of having offered her violence,

for which supposed crime he was dragged through the streets, beaten, and insulted, as a base hypocrite, under the garb of a monk. He suffered all with patience, and sent the woman what he earned by his work, saying to himself: "Well, Macarius! having now another to provide for, thou must work the harder." But God made his innocence known; for the woman falling in labour, lay in extreme anguish, and could not be delivered till she had named the true father of her child. The fury of the people turned into profound admiration for the saint's humility and patience. To escape the esteem of men he fled to the vast and melancholy desert of Scété,* being then about thirty years of age. In this solitude he lived sixty years, and became the spiritual parent of innumerable holy persons, who put themselves under his direction, and were governed by the rules he laid down for them; but all occupied separate hermitages. St Macarius admitted only one disciple to dwell with him, whose duty it was to receive strangers. He was compelled by an Egyptian bishop to receive the order of priesthood about the year 340, the fortieth of his age, that he might celebrate the divine mysteries for the convenience of this holy colony. When the desert became better peopled, there were four churches built in it, which were served by so many priests. The austerities of St Macarius were excessive; he usually ate but once a week. Evagrius, his disciple, once asked him leave, when tortured with thirst, to drink a little water; but Macarius bade him content himself with reposing awhile in the shade, saying, "For these twenty years I have never once eaten, drunk, or slept as much as nature required." His face was very pale, and his body feeble and shrivelled. To go against his own inclinations he did not refuse to drink a little wine when others desired him; but then he would punish himself for this indulgence by abstaining two or three days from all manner of drink; and it was for this reason that his disciple besought strangers never to offer him a drop of wine. He delivered his instructions in few words, and recommended silence, humility, mortification, retirement, and continual prayer, especially the last, to all sorts of people. He used to say, "In prayer you need not use many or lofty words. You can often repeat with a sincere heart, 'Lord, show me mercy as Thou knowest best.' Or, 'O God, come to my assistance.'" He was much delighted with this ejaculation of perfect resignation and love:

* Mount Nitria was above forty miles from Alexandria, toward the south-west. The desert of Scété lay eighty miles beyond Nitria, and was rather in Libya than in Egypt. It was of a vast extent, and there were no roads thereabouts, so that men were guided only by the stars in travelling in those regions.

"O Lord, have mercy on me, as Thou pleasest, and knowest best in Thy goodness!" His mildness and patience were invincible, and wrought the conversion of a heathen priest, and many others. The devil told him one day, "I can surpass thee in watching, fasting, and many other things; but humility conquers and disarms me." A young man applying to St Macarius for spiritual advice, he directed him to go to a burying-place and upbraid the dead; and after that to go and flatter them. When he returned the saint asked him what answer the dead had made. "None at all," said the other, "either to reproaches or praises." "Then," replied Macarius, "go and learn neither to be moved by abuse nor by flattery. If you die to the world and to yourself, you will begin to live to Christ." He said to another, "Receive, from the hand of God, poverty as cheerfully as riches, hunger and want as readily as plenty; then you will conquer the devil, and subdue all your passions." A certain monk complained to him that in solitude he was always tempted to break his fast, whereas in the monastery he could fast the whole week cheerfully. "Vainglory is the reason," replied the saint; "fasting pleases when men see you; but seems intolerable when the craving for esteem is not gratified." One came to consult him who was molested with temptations to impurity; the saint examining into the source, convinced himself that the trouble was due to indolence. Accordingly, he advised him never to eat before sunset, to meditate fervently at his work, and to labour vigorously, without slackening the whole day. The other faithfully complied, and was freed from his tormentor. God revealed to St Macarius that he had not attained to the perfection of two married women, who lived in a certain town. The saint thereupon paid them a visit, and learned the means by which they sanctified themselves. They were extremely careful never to speak any idle or rash words; they lived in the constant practice of humility, patience, meekness, charity, resignation, mortification of their own will, and conformity to the humours of their husbands and others, where the divine law did not interpose; in a spirit of recollection they sanctified all their actions by ardent ejaculations by which they strove to praise God, and most fervently to consecrate to the divine glory all the powers of their soul and body.

A subtle heretic of the sect of the Hieracites, called so from Hierax, who in the reign of Diocletian denied the resurrection of the dead, had, by his sophisms, caused some to be unsettled in their faith. St Macarius, to confirm them in the truth, raised a dead man to life, as Socrates, Sozomen, Palladius, and Rufinus relate. Cassian says that he only made a dead corpse to speak for that purpose; then bade it rest till the resurrection. Lucius, the Arian usurper of the see of

Alexandria, who had expelled Peter the successor of St Athanasius, in 376, sent troops into the desert to disperse the zealous monks, several of whom sealed their faith with their blood. The leading ascetics, namely the two Macariuses, Isidore, Pambo, and some others, by the authority of the Emperor Valens, were banished to a little island in the Nile delta, surrounded with great marshes. The inhabitants, who were Pagans, were all converted to the faith by the example and preaching of these holy men. In the end the indignation of the whole empire obliged Lucius to suffer them to return to their cells. Our saint, knowing that his end drew near, paid a visit to the monks of Nitria, and exhorted them to compunction in such moving terms that they all fell weeping at his feet. "Let us weep, brethren," said he, "and let our eyes pour forth floods of tears before we go hence, lest we fall into that place where tears will only feed the flames in which we shall burn." He went to receive the reward of his labours at the age of ninety, after having spent sixty years in the desert of Scété.

He seems to have been, as Cassian asserts, the first anchoret who inhabited this vast wilderness. Some style him a disciple of St Antony; but that description rather suits St Macarius of Alexandria; for, by the history of our saint's life, it appears that he could not have lived under the direction of St Antony before he retired into the desert of Scété. It seems, however, that later on he paid a visit, if not several, to that holy patriarch of monks, whose dwelling was fifteen days' journey distant. This glorious saint is honoured in the Roman Martyrology on January 15; in the Greek Menæa on the 19th.

See Palladius, *Historia Lausiaca*, c. 19 *seq.; AA. SS.*, January 15; Schiwietz, *Morgenländ. Mönchtum*, i, 97 *seq.;* Bardenhewer, *Patrology* (Eng. ed.), 266-267; Gore in *Journ. of Theol. Stud.*, viii, 85-90; Cheneau d'Orléans, *Les Saints d'Égypte* (1923), i, 117-138.

ST ISIDORE OF ALEXANDRIA, Conf.

A.D. 404

In early life Isidore, after distributing his large fortune to the poor, became an ascetic in the Nitrian desert. Afterwards he fell under the influence of St Athanasius, who ordained him and took him to Rome in 341. The greater part of his life, however, seems to have been passed as governor of the great hospital at Alexandria. When Palladius, the author of the Lausiac History, came to Egypt to adopt an ascetic life, he addressed himself first to Isidore, who advised him simply to practise austerity and self-denial, and then

to return for further instruction. During his last days the saint, when over eighty years of age, was overwhelmed with persecutions, misrepresentations, and troubles of every description. St Jerome denounced him in violent terms for his supposed Origenist sympathies, and his own bishop, Theophilus, who had once been his friend, excommunicated him, so that Isidore was driven to take refuge in the Nitrian desert, where he had spent his youth. In the end he fled to Constantinople to seek the protection of St John Chrysostom, and there shortly afterwards he died at the advanced age of eighty-five.

See Palladius, *Historia Lausiaca*, and *Dialog. de Vita Chrysostomi*; and *AA. SS.*, January 15.

ST ALEXANDER AKIMETES, Conf.

A.D. 430

Although the name of Alexander, who was a restless and somewhat turbulent archimandrite, has never found a place in the Roman Martyrology, he is honoured in certain Eastern provinces, and his biography is given under this day in the *Acta Sanctorum*. Alexander was born in Asia, but in early manhood he studied in Constantinople, where he was converted through his earnest reading of the gospels, and then retired to Syria to practise asceticism. After eleven years' experience of the religious life, both as a cenobite and as an anchoret, he devoted himself to a missionary career in Mesopotamia, and is said to have converted the famous Rabulas, afterwards Bishop of Edessa. After this he founded a monastery of 400 monks beside the Euphrates, but before long he was on the move again, taking with him a large company of his monks. He settled for a while in Antioch, where his visit caused great disturbances, but finally established a new monastery at Constantinople. There, once more, violent animosities were aroused, and his enemies procured his banishment. After crossing the Hellespont, Alexander was mobbed and severely maltreated, but by the help of some powerful protector he managed to build another monastery at Gomon, on the Asiatic shore of the Bosphorus, where he eventually died in 430. The fame of Alexander is mainly due to his institution of a form of choral service, the execution of which was carried on night and day without interruption, the monks being divided into relays for the purpose. They were hence called *ἀκοίμητοι* (sleepless ones), and it is now recognised that this type of *cursus* which Alexander created has had a considerable indirect influence upon the divine office in the Western Church. So far as there was any liturgical

cultus of St Alexander in the East, his feast seems to have been kept either on February 23 or July 3.

See the excellent article of Dom J. Pargoire in the *Dictionnaire d'Archéologie*, i, 307; and also the *Revue des Questions historiques*, January, 1899. A Latin version of the Life is printed in the *Acta Sanctorum* for January 15; but the Greek text has only been edited by E. de Stoop in 1911 in the *Patrologia Orientalis*, vol. vi, part 5. *Cf.* also S. Vailhé, in *Dictionnaire d'Histoire et de Geographie ecclésiastiques*, i, 274-282.

ST JOHN CALYBITES, Conf.

c. A.D. 450

It was at Gomon on the Bosphorus, among the "sleepless" monks founded by St Alexander just mentioned, that St John sought seclusion, leaving his father and a large fortune. After six years he returned disguised in the rags of a beggar, and lived unrecognised upon the charity afforded him by his parents, close to their door in a little hut (*καλύβη*); whence he is known as "Calybites." He sanctified his soul by wonderful patience, meekness, and prayer. When at the point of death he is said to have revealed his identity to his mother, producing in proof the book of the gospels, bound in gold, which he had used as a boy. He asked to be buried under the hut he had occupied, and this was granted, but a church was built over it, and his relics were at a later date translated to Rome. The legend of Calybites has either originated from, or been confused with, those of St Alexis, St Onesimus, and one or two others in which the same idea recurs of a disguise long persisted in.

See the *Acta Sanctorum* for January 15, and *Analecta Bollandiana* (1896), xv, 257-267. *Cf.* also *Synaxarium Cp.* (Delehaye), 393.

ST ITA, Virgin

c. A.D. 570

Among the women saints of Ireland, St Ita (also called Ida and Mida, with other variant spellings) holds the foremost place after St Brigid. Although her life has been overlaid with a multitude of mythical and extravagant miracles, there can be no reason to doubt her historical existence. She is said to have been of royal descent, and to have been born in one of the baronies of Decies, near Drum, Co. Waterford, and to have been originally called Deirdre (? Dorothea). As a child the room in which she slept

by herself was seen lit up with supernatural light. A noble suitor presented himself, but by fasting and praying for three days Ita won her father's consent to her leading a life of virginity. She accordingly migrated to Hy Conaill, some miles to the south-west of Limerick. There she gathered round her a great community of virgins, and there, after long years given to the service of God and her neighbour, she eventually died, probably in the year 570. We are told that at first she often went without food for three or four days at a time. An angel appeared and counselled her to have more regard for her health, and when she demurred, he told her that in future God would provide for her needs. From that time forth she lived entirely on food sent her from heaven. A religious maiden, a pilgrim from afar, asked her one day: "Why is it that God loves thee so much? Thou art fed by Him miraculously, thou healest all manner of diseases, thou prophesiest regarding the past and the future, the angels converse with thee daily, and thou never ceasest to keep thy thoughts fixed upon the divine mysteries." Then Ita gave her to understand that it was this very practice of continual meditation, in which she had trained herself from childhood, which was the source of all the rest. Ita is also said to have been sought out and consulted by the most saintly of her countrymen. Bishop Ercus committed to her care one who was afterwards destined to be famous as abbot and missionary, the child St Brendan, who for five years was trained by her in holiness. One day the boy asked her to tell him three things which God specially loved. She answered: "True faith in God with a pure heart, a simple life with a religious spirit, openhandedness inspired by charity—these three things God specially loves." "And what," continued the boy, "are the three things which God most abhors?" "A face," she said, "which scowls upon all mankind, obstinacy in wrong-doing, and an overweening confidence in the power of money; these are three things which are hateful in God's sight."

Not a few of the miracles attributed to St Ita are very preposterous, as, for example, the story that a skilful craftsman whose services she had retained, and to whom she gave her sister as a wife, promising that he should become the father of a famous and holy son, went out to battle against a party of raiders, and had his head cut off. On making search for him, they found the trunk, but the head had been carried away by the victors. Then Ita, because her promise was still unfulfilled, set to work to pray; whereupon the head, by the power of God, flew back through the air to unite itself to the body, and an hour later the man, standing up alive, returned with them to the convent. Afterwards he had a son who was known

as St Mochoemog (hypocoristic for Coemgen), the future abbot of Leagh, in Tipperary. It was St Ita who had care of him, and gave him his name, which means "my beautiful little one," sometimes latinised as Pulcherius.

The Life of St. Ita has been critically edited by C. Plummer, *Vitæ Sanctorum Hiberniæ*, ii, 116-130. See also Colgan, the *Acta Sanctorum* for January 15, O'Hanlon, i, 200, and the *Dict. Nat. Biog.* In Cornwall she seems to have been called St Issey; see Baring-Gould and Fisher, *Lives of the British Saints*, iii, 324.

ST MAURUS, Abbot
A.D. 584 (?)

Among other noblemen who placed their sons under the care of St Benedict, to be brought up in piety and learning, a certain Equitius left with him his son Maurus, then but twelve years old. The youth surpassed all his fellow monks in the discharge of his religious duties, and when he was grown up St Benedict made him his coadjutor in the government of Subiaco. Maurus, by his singleness of heart and profound humility, was a model of perfection to all the brethren, and was favoured by God with the gift of miracles. St Placidus, a fellow monk, the son of the senator Tertullus, going one day to fetch water, fell into the lake, and was carried the distance of a bow-shot from the bank. St Benedict saw this in spirit in his cell, and bade Maurus run and draw him out. Maurus obeyed, walked upon the waters, and dragged out Placidus by the hair, without sinking himself. He attributed the miracle to the prayers of St Benedict; but the holy abbot declared that God had rewarded the obedience of the disciple. Not long after, the holy patriarch retired to Monte Cassino, and he called St Maurus thither in the year 528. This, which we learn from St Gregory the Great, is all that can be told with any probability regarding the life of St Maurus. It is, however, stated upon the authority of a pretended biography by pseudo-Faustus—*i.e.*, Odo of Glanfeuil—that St Maurus, coming to France in 543, founded, by the liberality of King Theodebert, the great abbey of Glanfeuil, afterwards called St Maur-sur-Loire, which he governed several years. In 581 he resigned the abbacy to Bertulf, and passed the remainder of his life in close solitude, in the uninterrupted contemplation of heavenly things, in order to prepare himself for his passage to eternity. After two years thus employed, he fell sick of a fever, received the sacraments of the Church, lying on sackcloth before the altar of St Martin,

and in the same posture expired on January 15, in the year 584. He was buried on the right side of the altar in the same church, and on a roll of parchment laid in his tomb was inscribed this epitaph: "Maurus, a monk and deacon, who came into France in the days of King Theodebert, and died the eighteenth day before the month of February." That this parchment was really found in the middle of the ninth century is probable enough; but there is no reliable evidence to establish the fact that the Maurus so described is identical with the Maurus who was the disciple of St Benedict.

From the time of Bollandus and of Mabillon (who in his *Acta Sanctorum Ord. S. Benedicti*, i, 275-298, also printed the Life of St Maurus by pseudo-Faustus as an authentic document) down to the present day a lively controversy has raged over the question of St Maurus' connection with Glanfeuil. Bruno Krusch (*Neues Archiv*, xxxi, 245-247) considers that we have no reason to affirm the existence of any such monk as Maurus, or any such abbey at Glanfeuil in Merovingian times. Without going quite so far as this, the Bollandist, Fr. Poncelet, in many notes in the *Analecta Bollandiana* (*e.g.*, xv, 355-356), and Dom U. Berlière in the *Revue Bénédictine* (xxii, 541-542) are agreed that the Life by pseudo-Faustus is quite untrustworthy. An admirable review of the whole discussion, summing it up in the same sense, has been published by Dom H. Leclercq in the *Dictionnaire d'Archéologie et de Liturgie*, s.v. "Glanfeuil" (vi, 1283-1319).

ST TARSITIA, Virgin

A.D. 600 (?)

Very little is known of St Tarsitia except that her feast is kept at Rodez. She is supposed to have been a granddaughter of King Clothaire II of France, and a sister of St Ferreolus of Usèz. According to one account she lived as an anchoress in Brittany; according to another in Aquitaine.

See *Acta Sanctorum*, January 15.

ST MALARD, Bp. of Chartres, Conf.

A.D. 660 (?)

All that is certain regarding St Malard is that he was Bishop of Chartres, where his feast is still kept, that he is mentioned in a charter of 637 or 638, and that he was present at the Council of Chalon-sur-Saône in 650.

See *Acta Sanctorum*, January 15, and Duchesne, *Fastes Épiscopaux*, ii, 424.

ST BONITUS, Bp. of Auvergne, Conf.

c. A.D. 710

St Bonet was referendary or chancellor to Sigebert III, the holy king of Austrasia; and by his zeal, religion, and justice, flourished in that kingdom under four kings. After the death of Dagobert II Thierry III made him governor of Marseilles and all Provence in 680. His elder brother, St Avitus II, Bishop of Clermont, in Auvergne, having recommended him for his successor, died in 689, and Bonet was consecrated. But after having governed that see ten years with exemplary piety, he had a scruple whether his election had been perfectly canonical; and having consulted St Tilo, or Theau, then leading an eremitical life at Solignac, resigned his dignity, led for four years a most penitential life in the abbey of Manlieu, in the order of St Benedict, and after having made a pilgrimage to Rome, died of the gout at Lyons, on January 15, in 710, being eighty-six years old.

His relics were enshrined in the cathedral at Clermont; but some small portions were kept at Paris in the churches of St Germain l'Auxerrois and St Bont, which is another form of his name, near that of St Merry. See his life, written by a monk of Sommon in Auvergne; published in the *Acta Sanctorum*. His feast is kept at Clermont as a greater double.

ST EMEBERT, Bp. of Cambrai, Conf.

c. A.D. 710

Very little is known of St Emebert, or Ablebert, though his feast is still kept at Cambrai and in one or two dioceses of Belgium. It is said that Ham in Brabant was his birthplace, that there he also died, and that SS Reineldis and Gudule were his sisters. He does not seem to have been Bishop of Cambrai for more than six years.

See *Acta Sanctorum* for January 15, and Destombes, *Vies des Saints de Cambrai*, i, 274-276.

ST CEOLWULF, King and Conf.

A.D. 764

It is difficult to find any trace of late medieval cultus in the case of this Northumbrian king, but his relics were held in high honour shortly after his death, the body in 830 being translated to Norham,

and the head to Durham. Bede speaks enthusiastically of his virtues and his zeal, and dedicated to him his *Ecclesiastical History*. Ceolwulf ended his days as a monk at Lindisfarne, and it is recorded that through his influence the community, who previously had drunk nothing but water or milk, were allowed to take beer, and even wine. His relics were said to work many miracles. Simeon of Durham assigns his death to 764, but in the *Saxon Chronicle* the date given is 760.

Practically all available information will be found collected in Plummer's edition of Bede, especially vol. ii, p. 340. *Cf.* Stanton, *Menology* and *Dict. of Nat. Biog.*, ix, 427.

BD. PETER OF CASTELNAU, MART.

A.D. 1208

This Cistercian monk was born near Montpellier, and in 1199 we hear of him as archdeacon of Maguelone, but he entered the Cistercian Order a year or two later. To him, aided by another of his religious brethren, Pope Innocent III, in 1203, confided the mission of taking action as Apostolic Delegate and Inquisitor against the Albigensian heretics, a duty which Peter discharged with much zeal, but little success. The opposition against him, which was fanned by Raymund VI, Count of Toulouse, ended in the assassination of the Apostolic Delegate on January 15, 1209, not far from the abbey of St Gilles. Pierced through the body by a lance, this victim of heretical malice cried to his murderer, "May God forgive thee as fully as I forgive thee." His relics were enshrined and venerated in the abbey church of St Gilles, but were burnt by the Huguenots in 1562.

See *Acta Sanctorum*, March 5; Hurter in *Kirchenlexikon*, ii, 2031-2033; Nickerson, *The Inquisition*, 77-95.

BD. FRANCIS DE CAPILLAS

A.D. 1648

In the brief by which Pope Pius X, in 1909, announced to the world the beatification of Francis Ferdinand de Capillas, this Dominican missionary was honoured with the title of "Protomartyr of China." Born of humble parentage at Baquerin de Campos, in the present ecclesiastical province of Valladolid, Francis entered the Dominican noviceship of that city at the age of seventeen. After making his studies, and being ordained deacon, he volunteered for the mission of the Philippines, and received the

priesthood at Manila in 1631. For ten years he laboured under a tropical sun in the Cagayan district of Luzon, regarding this apostolic field as a sort of training-ground for the still more arduous mission to which he felt himself destined. Here it was, accordingly, that he already practised great austerities, lying, for example, upon a wooden cross during the short hours he gave to sleep, and deliberately exposing his body to the bites of the insects which infest these regions. At last, in 1642, he was chosen to accompany the pioneer missionary, Father Francisco Diaz, O.P., who was returning by way of Formosa to take up again the apostolate he had already begun in the Chinese province of Fo-Kien. After learning the language an immense success is said to have attended the labours of Father de Capillas, and in Fogan, Moyan, Tingteu, and other towns, he made many converts. Unfortunately it was just at this epoch that great revolutionary disturbances shook the whole Chinese empire to its foundation. The Ming dynasty came to an end, and the Manchu Tatars were called in to help to quell one party of the rebels, with the result that they themselves eventually became masters of the country. In Fo-Kien a stout resistance was offered to the Tatars, and although they occupied the city of Fogan, they were besieged in it by the armies of the Chinese Viceroy. It would seem that while the town was thus invested Father de Capillas courageously entered it by stealth in order to render spiritual assistance to some of his converts. The mandarins of the old administration had been tolerant and often friendly to the Christians. The new masters were bitterly hostile to the religion of the foreigner. Father de Capillas was caught, cruelly tortured, tried as a spy who was believed to be conveying information to the besiegers, and in the end put to death by having his head struck off. Both body and head, after two months, came into the possession of the Christians, and the head was eventually carried back to Spain to be enshrined at Valladolid. In view of the question raised in the case of some of our English martyrs as to whether they really died for the faith, or were only put to death as political offenders, it is interesting to note that although Fathers Fernando and Fonseca, O.P., in their *History of the Dominicans in the Philippines*, admit that sedition (*rebeldia*) was the formal charge upon which Father de Capillas was sentenced to death, the Holy See has pronounced him to be a true martyr.

In reference to this same holy Dominican, a quotation may not be out of place from the volume on *China** in the "Story of the Nations" series, by Sir Robert K. Douglas. "'Why do you so much trouble

* "Story of the Nations" Series, vol. li, *China*, by Sir Robert K. Douglas, pp. 61-62.

yourselves,' the Emperor (K'anghsi) asked on one occasion of a missionary, ' about a world which you have never yet entered ?' and adopting the, to him, canonical view, he expressed his opinion that it would be much wiser if they thought less of the world to come and more of the present life. It is possible that when he said this he may have had in his mind the dying word of Ferdinand de Capillas, who suffered martyrdom in 1648: ' I have had no home but the world,' said this priest, as he faced his last earthly judge, ' no bed but the ground, no food but what Providence sent me from day to day, and no other object but to do and suffer for the glory of Jesus Christ, and for the eternal happiness of those who believe in His name.' "

Father Francis Ferdinand suffered martyrdom on January 15, 1648.

See the brief of Beatification in the *Analecta Ecclesiastica* (1909), vol. xvii, pp. 180-182; Touron, *Histoire des Hommes illustres O.P.*, vol. vi, pp. 732-735; but especially Juan Ferrando, O.P., and Joaquin Fonseca, O.P., *Historia de los PP. Dominicos en las Islas Filipinas*, etc., vol. ii, pp. 569-587.

JANUARY 16

ST MARCELLUS, POPE, MART.

A.D. 309

ST MARCELLUS had been a priest under Pope Marcellinus, and succeeded him in 308, after the see of Peter had been vacant for three years and a half. An epitaph written of him by Pope Damasus says that by enforcing the canons of holy penance, he drew upon himself the hostility of many tepid and refractory Christians, and that for his severity against a certain apostate, he was banished by the tyrant Maxentius. He died in 309, having sat only seven months and twenty days. The *Liber Pontificalis* states that Lucina, the devout widow of one Pinianus, who lodged St Marcellus when he lived in Rome, after his death converted her house into a church, which she called by his name. His false acts relate that, among other sufferings, he was condemned by the tyrant to keep cattle in this place. He is styled a martyr in the early Sacramentaries and in the Martyrologies which, with the rest of the Western calendars, assign his feast to January 16. His body lies under the high altar in the ancient church, which bears his name, and gives its title to a cardinal.

God is most wonderful in the whole economy of His holy providence over His elect; His power and wisdom are exalted infinitely above the understanding of creatures, and we are obliged to cry out, "Who can search His ways?" We have not the penetration to discover all the causes and ends of exterior things which we see or feel. How much less can we expect to understand the secret and interior things, which do not fall under our senses? "Remember that thou knowest not His work. Behold He is a great God, surpassing our understanding." How does He make everything serve His purposes for the sanctification of His servants! By how many ways does He conduct them to eternal glory! Some He sanctifies on thrones; others in cottages; others in retired cells and deserts; others in the various functions of an apostolic life, and in the government of His Church. And how wonderfully does He ordain and direct all human events to man's spiritual advancement, both in prosperity and in adversity! In the persecutions and trials of the just we shall discover at the last day, when the secrets of God's

providence will be manifested to us, the tenderness of His infinite love, the depth of His unsearchable wisdom, and the extent of His omnipotent power. In all His appointments let us adore these His attributes, earnestly imploring His grace, that according to the designs of His mercy, we may make everything, especially all afflictions, serve for the exercise and improvement of our virtue.

The difficult question of the chronology of the brief pontificate of Pope St Marcellus has been discussed at length by Mgr. Duchesne (*Liber Pontificalis*, i, xcix, and 164) and Father Grisar (*Kirchenlexikon*, viii, 656-658); *cf.* also Duchesne in *Mélanges d'arch.*, etc., 1898, 382-392.

ST PRISCILLA, MATRON

c. A.D. 98

It is tantalising to know so little of St Priscilla, who is commemorated in the Roman Martyrology on this day, and who has given her name as foundress to what is probably the most ancient and interesting of the catacombs. She seems to have been the wife of Manius Acilius Glabrio, who, as we learn from the pagan historians, Suetonius and Dion Cassius, was put to death by Domitian on the pretext of some crime of sedition or blasphemous impiety, under which charge we may perhaps recognise a conversion to Christianity. It is likely that St Priscilla was the mother of the senator, St Pudens, and through him, the ancestress of SS Praxedis and Pudentiana. St Peter, the apostle, is believed to have used a villa belonging to St Priscilla on the Via Salaria, beneath which the catacomb was afterwards excavated, as the seat of his activities in Rome. There can be no doubt that the Acilii Glabriones were intimately connected with this spot, and that many of the family in the second and third centuries were Christians, and were buried in the catacombs.

See De Rossi in *Bulletino di archeologia cristiana*, 1888-9, pp. 15 and 103; Marucchi in *Nuovo Bullettino*, etc. (1902), viii, 217-232; H. Leclercq in *Dictionnaire d'Archéologie*, etc., s.v. " Glabrion " (1824), vol. vi, 1259-1274.

ST HONORATUS, ABP. OF ARLES, CONF.

A.D. 429

He was of a consular Roman family, then settled in Gaul, and was well versed in the liberal arts. In his youth he renounced the worship of idols, and gained his elder brother Venantius to Christ, whom he also inspired with a contempt for the world. They desired to forsake it entirely, but a fond pagan father put continual obstacles

in their way. At length they took with them St Caprasius, a holy hermit, to act as their director, and sailed from Marseilles to Greece, intending to live there unknown in some desert. Venantius soon died happily at Modon; and Honoratus, having also fallen ill, was obliged to return with his conductor. He first led an eremitical life in the mountains near Fréjus. Two small islands lie in the sea near that coast: one larger and nearer the continent, called Lero, now St Margaret's; the other smaller and more remote, two leagues from Antibes, named Lerins, at present St Honorat, from our saint. There he settled; and being followed by many others, he founded the famous monastery of Lerins about the year 400. Some he appointed to live in community; others, who seemed more perfect, in separate cells as anchorets. His rule was chiefly borrowed from that of St Pachomius. Nothing can be more attractive than the description St Hilary of Arles has given of the excellent virtues of this company of saints, especially of the charity, concord, humility, compunction, and devotion which reigned amongst them, under the conduct of our holy Abbot. A charming legend, unfortunately of much later date, recounts how Margaret, the sister of Honoratus, converted at last from paganism by his prayers, came to settle on the other island, Lero, in order to be near her brother. With some reluctance he was induced to promise that he would visit her once a year, when the mimosa was in bloom. But on one occasion Margaret in great distress of soul longed for his guidance. It was still two months from the time appointed, but she fell upon her knees and prayed. Suddenly all the air was filled with an unmistakable perfume; she looked up, and there, close beside her, was a mimosa tree covered with its fragrant blossom. She tore off a great bough and sent it to her brother, who understood her appeal and tenderly acceded to the summons. It was their last meeting, for she passed away soon afterwards. Honoratus was by compulsion consecrated Archbishop of Arles in 426, and died exhausted with austerities and apostolical labours in 429. The style of his letters, so St Hilary, his successor, assures us, was clear and affecting; they were penned with an admirable delicacy, elegance, and sweetness. The loss of all these precious monuments is much to be regretted. His tomb is shown empty under the high altar of the church which bears his name at Arles, his body having been translated to Lerins in 1391.

Cf. Gallia Christiana Novissima, Arles (1901), iii, 26; *Revue Bénédictine*, iv, 180-184; Duchesne, *Fastes Épiscopaux*, i, 256. See also his panegyric by his disciple, kinsman, and successor, St Hilary of Arles, and especially Cooper-Marsdin, *The History of the Islands of the Lerins* (1913), illustrated with excellent photographs.

ST JAMES, Bp. of Tarentaise, Conf.

A.D. 429 (?)

It must be regarded as a somewhat suspicious circumstance that St James, who is said to have been the disciple of St Honoratus just mentioned, is represented as having died on the very same day as his master. James, we are told, was an oriental who attached himself to St Honoratus in the East, and followed him to Lerins. Sent to evangelise the pagan inhabitants of Savoy, he became, in 426, the first bishop of Tarentaise, and died less than three years later. His festival is still kept at Chambéry and in the surrounding district.

See the Life, wrongly attributed to Guy of Boulogne, in the *Acta Sanctorum*, January 16. Duchesne, *Fastes Épiscopaux*, i, 242-243, is inclined to believe that the see of Maurienne was founded before 426, the supposed date of the consecration of St James. Cooper-Marsdin, *Lerins*, 230-231.

ST TRIVERIUS, Hermit

c. A.D. 550

In no martyrology is the name of Triverius to be found, although there is a small village, St Trivier, called after him. He entered a monastery near Thérouanne, and was ordained at the age of forty. About the year 540 the abbot of the monastery ransomed two young boys, captives of war. For three years they remained in the monastery, and then, under the care of St Triverius, were taken back to their own country. In gratitude they offered to give him all their possessions. All that Treverius, however, would receive was the gift of a small hut and garden near their own house, where he might live as a hermit. After his death his body was buried, without a coffin, beneath the hermitage. When it was exhumed, seventy years later, it was found still incorrupt. The bishop, Secundinus, removed it to Lyons, and erected an altar to the memory of the saint. St Triverius is liturgically commemorated at Lyons, and in the diocese of Belley.

The *Acta Sanctorum* for January 16 contain a short biography of the saint which supplies the above data, but which is quite untrustworthy.

ST FURSEY, Abbot
c. A.D. 648

There are few of the early Irish saints whose lives are better known to us than that of St Fursey. He seems to have been born near Lough Corrib—possibly upon the island of Inisquin itself. Though conflicting accounts are given of his parentage, he was certainly of noble birth, but, as we are told, he was more noble by virtue than by blood. His gifts of person and mind are dilated on by his biographer, but in order to equip himself better in sacred learning he left his home and his own people, and eventually erected a monastery at Rathmat (? Killursa), which was thronged by recruits from all parts of Ireland. After a time, returning home to his family, he experienced the first of some wonderful ecstasies, which being detailed by his biographer and recounted afterwards by such writers as Bede and Ælfric, became famous throughout the Christian world. During these trances his body seems to have remained motionless in a cataleptic seizure, and his brethren, believing him to be dead, made all preparations for his burial. The principal subject of these visions was the effort of the powers of evil to claim the soul of the Christian as it quits the body on its passage to another life. A fierce struggle is depicted, in which the angels engage in conflict with the demons, refuting their arguments, and rescuing the soul from the flames with which it is threatened. In one particular vision we are told that St Fursey was lifted up on high, and was ordered by the angels who conducted him to look back upon the world. Whereupon, casting his eyes downward, he saw as it were a dark and gloomy valley far beneath. Around this were four great fires kindled in the air, separate one from the other, and the angel told him that these four fires would consume all the world, and burn the souls of those men who, through their misdeeds, had made void the confession and promise of their baptism. The first fire, it was explained, will burn the souls of those who are forsworn and untruthful; the second, those who give themselves up to greed; the third, those who stir up strife and discord; the fourth, those who think it no crime to deceive and defraud the helpless. Then the fires seemed all to coalesce and to threaten him with destruction, so that he cried out in alarm. But the angel answered: "That which you did not kindle shall not burn within you, for though this appears to be a terrible and great fire, yet it tries every man according to the merits of his works." Bede, after giving a long summary of these visions, writes: "An elderly brother of our monastery is still living who is wont to

narrate how a very truthful and religious man told him that he had seen Fursey himself in the province of the East Angles, and heard these visions from his own lips; adding, that though it was most sharp winter weather and a hard frost, and this man was sitting in a thin garment when he related it, yet he sweated as if it had been the greatest heat of summer, either through the panic of fear which the memory called up, or through excess of spiritual consolation." This is certainly a very remarkable tribute to the vividness of St Fursey's descriptions. One other curious detail in connection with the visions is the statement that the saint, having jostled against a tortured soul, carried the brand-mark of that contact upon his shoulder and cheek until the day of his death.

After twelve years of preaching in Ireland, St Fursey seems to have come to England, and to have settled for a while in East Anglia, where he was cordially welcomed by King Sigberct, who gave him land to build a monastery at Burgh Castle, near Yarmouth. This migration must have taken place about the year 636, but somewhere between 640 and 644 the Irish monk determined to cross over to Gaul. Establishing himself in Neustria, he was honourably received by Clovis II, and by the Mayor of the Palace, Ercinwald. He built another monastery at Lagny, but died, when on a journey, shortly afterwards, probably in 648. His remains were eventually transferred to Péronne, where they were found incorrupt four years later. The feast of St Fursey is celebrated liturgically throughout Ireland on this day.

See the *Acta Sanctorum* for January 16; Plummer's edition of Bede's *Ecclesiastical History*, ii, 169-174; M. Stokes, *Three Months in the Forests of France*, 134-177; Moran, *Irish Saints in Great Britain*, 315; Healy, *Ireland's Ancient Schools*, 266; Gougaud, *Gaelic Pioneers of Christianity*, 27-29; Grützmacher in *Zeitschrift f. Kirchengesch.* (1898), xix, 2, 190-196.

BD. FERREOLUS, OR FERGÉOL, BP. OF GRENOBLE, MART. *c.* A.D. 670

Although the cult of Bd. Ferreolus was confirmed by Pius X in 1907, practically nothing is known of the facts of his life. He is said to have been the thirteenth Bishop of Grenoble, but, as Mgr. Duchesne points out, nothing connects him with the see but a feeble liturgical tradition. Later accounts describe him as resisting the demands of the tyrannical Mayor of the Palace, Ebroin, and as having been, in consequence, driven from his see, and eventually put to death.

See Duchesne, *Fastes Épiscopaux*, i, 232, and *Acta Sanctorum* for January 12.

ST HENRY, Hermit

A.D. 1127

The Danes were indebted in part for the light of faith, under God, to the bright example and zealous labours of English missionaries. Henry was born in that country, of honourable parentage, and from his infancy gave himself to the divine service with his whole heart. When he came to man's estate he was solicited by his friends to marry, but having a strong call from God to forsake the world, he sailed to the north of England. The little island of Cocket, which lies on the coast of Northumberland, near the mouth of the river of the same name, had been the home of many holy anchorets even in St Bede's time, as appears from his life of St Cuthbert. This island belonged to the monastery of Tynemouth, and, with the leave of the prior of that house, St Henry undertook to lead in it an eremitical life. He fasted every day, and his only meal, which he took after sunset, was bread and water; and this bread he earned by tilling a little garden near his cell. He suffered many assaults both from devils and men; but by these very trials he trained himself in the perfect spirit of patience, meekness, humility, and charity. He died in his hermitage on January 16, 1127, and was buried by the monks of Tynemouth, in the church of the Blessed Virgin, near the body of St Oswin, king and martyr.

His life by Capgrave is printed in the *Acta Sanctorum* for January 16. *Cf.* also Stanton, *English Menology*, 22-23.

FIVE FRIARS, MINORS, AND MARTYRS

(Berardus, Peter, Accursius, Adjutus, and Otto)

A.D. 1220

These five friars were sent by St Francis to preach to the Mahometans of the West whilst he went in person to those of the East. They preached first to the Moors of Seville, where they suffered much for their zeal, and were banished. Passing thence into Morocco, they began there to preach Christ, and being banished, returned again. The infidel judge caused them twice to be scourged till their ribs appeared bare; he then ordered burning oil and vinegar to be poured into their wounds, and their bodies to be rolled over sharp stone and potsherds. At length the king caused them to be brought before him, and taking his scimitar, clove their heads asunder

in the middle of their foreheads on January 16, 1220. Their relics were ransomed, and are preserved in the monastery of the Holy Cross in Coimbra. These formed the vanguard of that glorious army of martyrs which the Seraphic Order has since given to the Church. When St Francis heard the news of their heroic endurance and of their triumph, he cried out in a transport of gratitude to God: "Now I can truly say I have five brothers."

Their names stand in the Roman Martyrology, and they were canonised by Sixtus IV, in 1481. See their acts in the *Acta Sanctorum*, January 16; in Wadding, *Annales Minorum*, s. a. 1220; and in *Analecta Franciscana*, iii, 579-596. *Cf.* also Karl Müller, *Die Anfänge des Minoritenordens*, 207-210; Léon, *Auréole Séraphique* (Eng. trans.), i, 99-111.

BD. GONSALVO, OF AMARANTHA, CONF.

A.D. 1259 (?)

It must be confessed that many of the incidents recorded in the life of Bd. Gundisalvus, or Gonsalvo, a Portuguese of high family, who became a Dominican, are not of a nature to inspire confidence in the sobriety of his biographer's judgment. At the very outset we are told that when carried to the font the infant fixed his eyes on the crucifix with a look of extraordinary love. Then, when he had grown up and been ordained priest, he is said to have resigned his rich benefice to his nephew, and to have spent fourteen years upon a pilgrimage to the Holy Land. On his return, being repulsed by his nephew, who set the dogs on him as a vagrant, he was supernaturally directed to enter that Order in which the office began and ended with the *Ave Maria*. He accordingly became a Dominican, but was allowed by his superiors to live as a hermit, during which time he built, largely with his own hands, a bridge over the river Tamaga. When the labourers whom he persuaded to help him had no wine to drink, and he was afraid that they would give up the enterprise, he betook himself to prayer, and then, on his striking the rock with his stick, an abundant supply of excellent wine spouted forth from a fissure. Again, when provisions failed, he went to the riverside to summon the fishes, who came joyously at his call, and jumped out of the river, competing for the privilege of being eaten in so worthy a cause. Similarly, we read that "when he was preaching to the people, desiring to make them understand the effect of the Church's censures upon the soul, he excommunicated a basket of bread, and the loaves at once became black and corrupt. Then, to show that the Church can restore to her communion those who

humbly acknowledge their fault, he removed the excommunication, and the loaves recovered their whiteness and their wholesome savour" (Procter, p. 3). It is to be feared that legend has played a considerable part in filling in the rather obscure outlines of the biography. At his death Gonsalvo told those who were present not to grieve, since he would be able to help them more in the next world than he had ever done in this. It is also stated that in consequence of some celestial communication a crowd of 30,000 people (!) assembled round the hermitage to pay honour to his remains. He died on January 10, but his feast is kept on this day in the Dominican Order.

See Castiglio, O.P., *Historia Generale di S. Domenico e dell' Ordine suo* (Venice, 1589), i, 299-304; Procter, *Short Lives of Dominican Saints*, pp. 1-4; *Acta Sanctorum* for Jan. 10. The miracle of the fishes is said to have occurred not once, but repeatedly; "molte e diverse volte."

JANUARY 17

ST ANTONY, Abbot
Patriarch of Monks
A.D. 356

ST ANTONY was born at Coma, a village near Great Heracleopolis, in Upper Egypt, in 251. His parents, who were Christians, and rich, to prevent his being misled by bad example, kept him always at home, so that he grew up in ignorance of what was then regarded as polite literature, and could read no language but his own.* He was remarkable from his childhood for his temperance, his devotion to church duties, and his punctual obedience to his parents. At their death he found himself possessed of a very considerable estate and charged with the care of a younger sister, before he was twenty years of age. Some six months afterwards he heard read in the church those words of Christ to the rich young man: "Go, sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven." Considering these words as addressed to himself, he went home and made over to his neighbours three hundred *aruras*, that is about one hundred and twenty acres of good land, that he and his sister might be free for ever from all public taxes and burdens. The rest of his estate he sold and gave the price to the poor, except what he thought necessary for himself and his sister. Soon after, hearing in the church those other words of Christ, "Be not solicitous for to-morrow," he also distributed in alms the moveables which he had reserved, and placed his sister in a house of virgins which is commonly assumed to be the first recorded mention of a nunnery. She was afterwards intrusted with the care and direction of others in that holy way of life. Antony himself retired into solitude in imitation of a certain old man, who led the life of a hermit in the neighbourhood of Coma. Manual labour, prayer, and pious reading were his whole occupation; and such was his fervour that if he heard of any virtuous recluse, he sought him out and endeavoured

* The suggestion made by G. Ghedini (*Lettere cristiane dei papiri greci*, Milano, 1923, No. 19) that a letter in Greek on a fragment of papyrus in the British Museum is an autograph of St Antony, cannot consequently be treated seriously. See *Analecta Bollandiana* (1924), xlii, 173.

to take advantage of his example and instructions. He saw nothing practised by any other ascetic in the service of God which he did not try to imitate. In this way he soon became a perfect model of humility, charity, prayerfulness, and many more such virtues.

The devil assailed him by various temptations, representing to him first of all many good works he might have been able to carry out with his estate in the world, and the difficulties of his present condition—a common artifice of the enemy, whereby he strives to make a soul slothful or dissatisfied in the vocation God has appointed. Being discovered and repulsed by the young novice, he varied his method of attack, and harassed him night and day with gross and obscene imaginations. Antony opposed to his assaults the strictest watchfulness over his senses, austere fasts, humility, and prayer, till Satan, appearing in a visible form, first of a woman coming to seduce him, then of a negro to terrify him, at length confessed himself vanquished. The saint's food was only bread, with a little salt, and he drank nothing but water; he never ate before sunset, and sometimes only once in three or four days. When he took his rest he lay on a rush mat, or on the bare floor. In quest of a more remote solitude he withdrew further from Coma, and hid himself in an old burial-place, to which a friend brought him from time to time a little bread. Satan was here again permitted to assault him in a visible manner, and to terrify him with gruesome noises; indeed, on one occasion he so grievously beat him that he lay almost dead, covered with bruises and wounds; and in this condition he was found by the friend who visited him from time to time to supply him with bread. When he began to come to himself, though not yet able to stand, he cried out to the devils, whilst he yet lay on the floor, "Behold, here I am; do your worst; nothing shall ever separate me from Christ my Lord." Hereupon the fiends, appearing again, renewed the attack, and sought to frighten him with terrible clamours and a variety of spectres in hideous shapes of ravening beasts, till a ray of heavenly light, breaking in upon him, chased them away, and caused him to cry out, "Where wast Thou, my Lord and my Master? Why wast Thou not here from the beginning of my conflict to render me assistance?" A voice answered, "Antony, I was here the whole time; I stood by thee, and beheld thy combat; and because thou hast manfully withstood thy enemies, I will always protect thee, and will render thy name famous throughout the earth." At these words the saint, much comforted, rose up to pray and return thanks to his deliverer. Hitherto Antony, ever since he turned his back on the world in 272, had lived in solitary places not very far from his village; and St Athanasius observes, that before him many

fervent persons led retired lives in penance and contemplation near the towns, while others imitated the same manner of life without withdrawing from their fellow creatures. Both were called ascetics from their being entirely devoted to the exercise of mortification and prayer, according to the import of the Greek word ἄσκησις (practice or training). Even in earlier times we find frequent mention made of such ascetics; and Origen, about the year 249, says they always abstained from flesh, no less than the disciples of Pythagoras. Eusebius tells us that St Peter of Alexandria practised austerities equal to those of the ascetics; he says the same of Pamphilus; and St Jerome uses the same expression of Pierius. St Antony had led this manner of life near Coma until about the year 285, when, at the age of thirty-five, he crossed the eastern branch of the Nile, and took up his abode in the ruins of an old castle on the top of the mountains, in which strict solitude he lived almost twenty years, very rarely seeing any man except one who brought him bread every six months.

To satisfy the importunities of others, about the year 305, the fifty-ninth of his age, he came down from his mountain, and founded his first monastery in the Fayum. This originally consisted of scattered cells, but we cannot be sure that the various colonies of ascetics which he planted out in this way were all arranged upon the same plan. He did not stay permanently with any such community, but he visited them occasionally, and St Athanasius tells us how, in order to reach this first monastery, he had, both in going and returning, to cross the Arsinoitic canal, which was infested by crocodiles. It seems, however, that the distraction of mind caused by this intervention in the affairs of his fellow men gave him great scruples, and we hear even of a temptation to despair, which he could only overcome by prayer and hard manual labour. In this new manner of life his daily refection was six ounces of bread soaked in water, with a little salt, to which he sometimes added a few dates. He took it generally after sunset, but on some days at three o'clock; and in his old age he added a little oil. Sometimes he ate only once in three or four days, yet appeared vigorous and always cheerful; strangers knew him from among his disciples by the joy which was always painted on his countenance, resulting from the inward peace of his soul. Retirement in his cell was his delight, and divine contemplation and prayer his perpetual occupation. When he came to take his meal, frugal though it was, he felt a sense of shame, reflecting on the employment of the blessed spirits in heaven, who praise God without ceasing. He exhorted his brethren to allot the least time they possibly could to the care of the body. Notwithstanding which, he was careful not to make perfection consist in mortifica-

tion, but in the love of God, and in this he strove continually to make progress. His under-garment was sackcloth, over which he wore a white coat of sheep-skin, with a girdle. He instructed his monks to have eternity always present to their minds, and to reflect every morning that perhaps they might not live till night, and every evening that perhaps they might never see the morning; and to perform every action, as if it were the last of their lives, with all the fervour of their souls, in order that God might be more honoured. He often exhorted them to watch against temptations and to resist the devil with vigour, and spoke admirably of the weakness of the tempter, saying, "He dreads fasting, prayer, humility, and good works; he is not able even to stop my mouth who speak against him. The illusions of the devil soon vanish, especially if a man arms himself with the sign of the cross. The devils tremble at this symbol by which our Saviour triumphed over and disarmed them." He told them in what manner the fiend in his rage had assaulted him by visible phantoms, but that these disappeared whilst he persevered in prayer. He told them that once when the devil appeared to him in glory and said, "Ask what you please; I am the power of God," he invoked the holy name of Jesus, and the tempter vanished.

In the year 311, when the persecution was renewed under Maximinus, St Antony, hoping to receive the crown of martyrdom, went to Alexandria in order to give courage to the martyrs in the mines and dungeons, before the tribunals, and at the place of execution. He publicly wore his white monastic habit, and appeared in the sight of the governor, yet took care never presumptuously to provoke the judges, or impeach himself, as some rashly did. In 312, the persecution having abated, he returned to his monastery, and immured himself in his cell. Some time after this he built another monastery, called Pispir, near the Nile; but he chose, for the most part, to shut himself up in a remote cell upon a mountain difficult of access with Macarius, a disciple whose duty it was to interview strangers in his master's place. If he found them to be *Hierosolymites*, *i.e.*, spiritual men, St Antony himself sat with them in discourse; if *Egyptians* (by which name they meant worldly persons), then Macarius entertained them, and St Antony only appeared to give them a short exhortation. Once the saint saw in a vision the whole earth covered so thick with snares that it seemed scarce possible to set down a foot without being entrapped. At this sight he cried out trembling, "Who, O Lord, can escape them all?" A voice answered him, "Humility, O Antony!" St Antony always looked upon himself as the least and the very outcast of mankind; he listened to the advice of every one, and professed that he received benefit from that of the

meanest person. He cultivated a little garden on his desert mountain that he might have herbs always at hand to offer some refreshment to those who, on coming to see him, were apt to be weary after travelling over a vast wilderness and climbing almost inaccessible mountain heights. This tillage was not the only manual labour in which St Antony employed himself. St Athanasius speaks of his making mats as an ordinary occupation. We are told that he once fell into dejection, finding uninterrupted contemplation above his strength; but was taught to apply himself at intervals to manual labour by an angel in a vision, who appeared platting mats of palm-tree leaves, then rising to pray, and after some time sitting down again to work, and who at length said to him, "Do thus, and relief shall come to thee." But St Athanasius declares that our saint continued in some degree to pray whilst he was at work. He spent a great part of the night in heavenly contemplation; and sometimes when the rising sun called him to his daily tasks he complained that its visible light robbed him of the greater interior light which he enjoyed when left in darkness and solitude. After a short sleep he always rose at midnight, and continued in prayer on his knees with his hands lifted up to heaven till sunrise, and sometimes till three in the afternoon, so, at least, Palladius informs us in his Lausiac History.

St Antony, in the year 339, saw in a vision, under the figure of mules kicking down the altar, the havoc which the Arian persecution was to cause two years after in Alexandria. So deep was the impression of horror that he would not speak to a heretic unless to exhort him to the true faith; and he drove all such from his mountain, calling them venomous serpents. At the request of the bishops, about the year 355, he took a journey to Alexandria to confute the Arians, preaching aloud in that city that God the Son is not a creature, but of the same substance with the Father; and that the impious Arians, who called him a creature, did not differ from the heathens themselves, "who worshipped and served the creature rather than the Creator." All the people ran to see him, and rejoiced to hear him; even the pagans, struck with the dignity of his character, flocked around him, saying, "We want to see the man of God." He converted many, and even worked miracles. St Athanasius conducted him back as far as the gates of the city, where he cured a girl possessed by the devil. Being desired by the governor of Egypt to make a longer stay in the city than he had proposed, he answered: "As fish die if they are taken from the water, so does a monk wither away if he forsake his solitude."

St Jerome relates that at Alexandria Antony met the famous Didymus, and exhorted him not to regret overmuch the loss of

eyes, which were common even to insects, but to rejoice in the treasure of that interior light which the apostles enjoyed, and by which we see God, and kindle the fire of His love in our souls. Heathen philosophers and others often went to dispute with him, and always returned much astonished at his meekness and extraordinary wisdom. When certain philosophers asked him how he could spend his time in solitude without even the alleviation of books, he replied that nature was his great book, and amply supplied the lack of all else. When others, despising him as an illiterate man, came to ridicule his ignorance, he asked them with great simplicity which was best, good sense or book learning, and which had produced the other. The philosophers answered, "Good sense." "This, then," said Antony, "is sufficient of itself." The philosophers went away astonished at the wisdom and dignity with which he forestalled their objections. Some others wishing to cavil and demanding a reason for his faith in Christ, he put them to silence by showing that they degraded the notion of the divinity by ascribing to it infamous human passions, but that the humiliation of the cross is the greatest demonstration of infinite goodness, and its ignominy is shown to be the highest glory by Christ's triumphant resurrection, and by His raising of the dead to life and curing of the blind and the sick. He then admirably proved that faith in God and His works is more clear and satisfactory than the sophistry of the Greeks. St Athanasius mentions that he disputed with these Greeks through an interpreter. Further, he assures us that no one visited St Antony under any affliction who did not return home full of comfort; and he relates many miraculous cures wrought by him, also several heavenly visions and revelations with which he was favoured. When Belacius, military commander in Egypt, was persecuting the Catholics with extreme fury, St Antony, in a letter, exhorted him to leave the servants of Christ in peace. Belacius tore up the letter, then spat and trampled upon it, and threatened to make the abbot the next victim of his fury; but five days after, as he was riding with Nestorius, governor of Egypt, their horses began to curvet and prance, and the governor's horse, though a quiet animal, by cannoning against the other unseated Belacius, and then bit his thigh, tearing it in such a manner that the general died miserably on the third day. About the year 337 Constantine the Great and his two sons, Constantius and Constans, wrote a joint letter to the saint, recommending themselves to his prayers, and desiring an answer. St Antony, seeing his monks surprised, said, without being moved: "Do not wonder that the emperor writes to us, a man even as I am; rather be astounded that God should have written to us, and that He has spoken to us

by His Son." He said he knew not how to answer it; but at last, through the importunity of his disciples, he penned a letter to the emperor and his sons, which St Athanasius has preserved, and in which he exhorts them to contempt of the world, and the constant remembrance of the judgment to come. St Jerome mentions seven other letters of St Antony to divers monasteries, written in the style of the apostles, and filled with their maxims.* He inculcates perpetual watchfulness against temptations, prayer, mortification, and humility. He observes that as the devil fell by pride, so he assails virtue in us principally by that temptation. A maxim which he frequently repeats is, that the knowledge of ourselves is the necessary and only step by which we can ascend to the knowledge and love of God. The Bollandists give us a short letter of St Antony to St Theodorus, abbot of Tabenna, in which he says that God had assured him in a revelation that he showed mercy to all true adorers of Jesus Christ, even though they should have fallen, if they sincerely repented of their sin. A monastic rule, which bears St Antony's name, may very possibly preserve the general features of his system of ascetic training.† In any case, his example and instructions have served as a trustworthy rule for the monastic life to all succeeding ages. It is related that St Antony, hearing his disciples express surprise at the great multitudes who embraced the religious state and applied themselves to the most austere practices of virtue, told them with tears that the time would come when monks would be fond of living in cities and stately buildings, and of eating at dainty tables, and be only distinguished from persons of the world by their habit; but that still some amongst them would rise to the spirit of true perfection. The crown awarded to these, he declared, would be so much the greater, as their virtue would be more difficult, amidst the contagion of bad example. In the discourses which this saint made to his monks a rigorous self-examination every evening was much insisted on. In an excellent sermon which he preached to his disciples, summarised by St Athanasius, he pathetically exhorts them to despise the whole world for the sake of heaven, to spend every day as if they knew it to be the last of their lives, having death always before their eyes, and to be always armed against the assaults of Satan, whose weakness he shows at length. He extols the efficacy of the sign of the cross in putting the evil one to flight, and lays down

* Some fragments of what seems to be the original Coptic of three of these letters have been published in the *Journal of Theol. Studies*, July, 1904, pp. 540-545. Their authenticity is still a matter of dispute. We only know all seven in an imperfect Latin translation.

† See Contzen, *Die Regel des hl. Antonius*, Metten, 1896.

rules for the discernment of spirits, the first of which is that the devil leaves in the soul impressions of fear, sadness, confusion, and disturbance.

St Antony made a visitation of his monks a little before his death, which he foretold when he delivered his last instructions; but no tears could move him to die among them. It appears from St Athanasius that the Christians had begun to imitate the pagan custom of embalming the bodies of the dead, an abuse which Antony had often condemned as proceeding from vanity, and sometimes superstition. He was determined to prevent this in his own case, and gave orders that he should be buried in the earth, as the patriarchs were, beside his mountain cell, by the hands of his two disciples, Macarius and Amathas, who had remained with him the last fifteen years, to serve him in his old age. Hastening back to his solitude on Mount Colzim near the Red Sea, he some time after fell ill; whereupon he repeated to these disciples his orders that they should bury his body secretly in that place, adding, " In the day of the resurrection I shall receive it incorruptible from the hand of Christ." He ordered them to give one of his sheep-skins, with the cloak upon which he lay, to the bishop Athanasius, as a public testimony of his being united in faith and communion with that holy prelate; to give his other sheep-skin to the bishop Serapion; and to keep for themselves his sackcloth. He added, " Farewell, my children. Antony is departing, and will no longer be with you." At these words they embraced him, and he, stretching out his feet, without any other sign, calmly ceased to breathe. His death occurred in the year 356, probably on January 17, on which day the most ancient Martyrologies commemorate him, and which the Greek empire kept as a festival soon after his death. He was one hundred and five years old. From his youth to that extreme old age he always maintained the same fervour in his holy exercises. Age to the last never made him change his diet (except in the use of a little oil), nor his manner of clothing; yet he lived without sickness, his sight was not impaired, his teeth were only worn, and not one was lost or loosened. The two disciples interred him according to his directions. About the year 561, in the reign of Justinian, his remains are supposed to have been discovered and translated to Alexandria, thence to Constantinople, and eventually to Vienne, in France. The Bollandists print an account of many miracles wrought by his intercession; particularly of those connected with the epidemic called the Sacred Fire, or St Antony's Fire, which miraculously ceased through his patronage, when it raged violently in many parts of Europe in the eleventh century.

A sublime gift of heavenly contemplation was the fruit of this

great saint's retirement from the world. Whole nights seemed to him short in these exercises, and when the rising sun in the morning called him all too soon from his knees, he would lament that the incomparable sweetness which he enjoyed in the silent watches of the night should have to be interrupted or abated. But the foundation of his ardent charity, and of that sublime contemplation by which his soul soared above all earthly things, was laid in the purity and disengagement of his affections, contempt of the world, profound humility, and a mortification not only of his senses, but of all the powers of his soul. Hence flowed that constant tranquillity and serenity of mind which was the best proof of a perfect mastery of his passions. St Athanasius observes of him that after thirty years spent in solitude, "he did not seem to others morose or unapproachable, but met them with a most engaging and friendly air." A heart that is filled with inward peace is a stranger to frowning looks and a surly temper. The main point in Christian mortification is the humiliation of the heart, one of its principal ends being the subduing of the passions. Hence true virtue always develops the qualities of sweetness and gentleness, though this is attended with constancy and inflexible firmness in every point of duty. That devotion or self-denial is false or defective, which betrays us into pride or uncharitableness; and whatever makes us cross, self-absorbed, and ungracious leaves us worse than it found us, and instead of begetting in us a nearer resemblance to the divine nature, imparts, on the contrary, a tincture of the temper of the fallen angels.

The main authority for our knowledge of St Antony is the Life by St Athanasius, the authorship of which is now practically undisputed. A very early Latin translation of the original Greek was made by Evagrius, and a Syriac version is also known. (On a second Latin rendering, see Wilmart, in the *Revue Bénédictine*, Ap. 1914, pp. 163-173.) Interesting supplementary details are also contributed by Palladius in his *Historia Lausiaca*, Cassian, and the later Church historians. The literature of the subject is considerable. It will be sufficient to refer to Abbot Cuthbert Butler, *Lausiac History*, i, 215-228; Hannay, *Christian Monasticism*, pp. 95 *seq.*, and pp. 274 *seq.;* and H. Leclercq, art. "Cénobitisme," in the *Dictionnaire d'Archéologie*, and Cheneau d'Orléans, *Saints d'Égypte*, i, 153-181. On the diabolical assaults and temptations which figure so prominently in the Life, *cf.* J. Stoffels in *Theologie und Glaube* (1910), ii. 721 *seq.*, and 809 *seq.*

In Art St Antony is constantly represented with a tau-shaped crutch or cross, a little bell, a pig, and sometimes a book. The crutch, in this peculiarly Egyptian T-shaped form of the cross, may be simply an indication of the Saint's great age and abbatial authority, or it may very possibly have reference to his constant use of the sign of the cross in his conflict with evil spirits. The pig, no doubt, in its origin, denoted the devil, but in the course of the twelfth century it acquired a new significance owing to the popularity of the "Hospital Brothers of St Antony" founded at Clermont in 1096.

Their works of charity endeared them to the people, and they obtained in many places the privilege of feeding their swine gratuitously upon the acorns and beechmast in the woods. For this purpose a bell was attached to the neck of one or more sows in a herd of pigs, or possibly their custodians announced their coming by ringing a bell. In any case, it seems that the bell became associated with the members of the order, and in that way developed into an attribute of their eponymous patron. The book, no doubt, has reference to the book of Nature which compensated the saint for the lack of any other reading. We also sometimes find flames indicated, which are typical of the disease " St Antony's Fire," against which the saint was specially invoked. His popularity, largely due to the prevalence of this form of epidemic (see, *e.g.*, the Life of St Hugh, Bp. of Lincoln), was very great in the twelfth and thirteenth centuries. He was, in particular, appealed to, probably on account of his association with the pig, as the patron of domestic animals and farm stock, so that guilds of butchers, brushmakers, etc., placed themselves under his protection. See H. Detzel, *Christliche Ikonographie*, ii, 85-88; Jameson, *Sacred and Legendary Art*, ii, 741 *seq.*; Drake, *Saints and Their Emblems*, p. 11. In the East St Antony is also greatly venerated, and religious communities among the Maronites, etc., still profess to follow his Rule. See also Reitzenstein, *Des Athanasius Werk über das Leben des Antonius*, 1914.

SS SPEUSIPPUS, ELEUSIPPUS, AND MELEUSIPPUS,

MARTYRS

A.D. 155 (?)

These are stated in the Roman Martyrology to have been *tergemini*, three twin brothers, who, with their grandmother, Leonilla (or Neonilla), suffered martyrdom, apparently at Langres, in France, in the reign of Marcus Aurelius. The whole story seems to present a typical example of a fiction which, written originally for edification or mere diversion, has been adopted in all seriousness, and transplanted to other lands far from the place of its birth. In its origin the romance is clearly connected with Cappadocia, but no early or local cult can be cited to bear out any of its incidents. How it happened that the clergy of Langres in the fifth century or later came to believe themselves to be in possession of the relics of these martyrs cannot now be explained. The relics are supposed to have been further translated, at least in part, to the Abbey of Ellwangen, in Suabia.

The Latin text of the so-called Acts is printed in the *Acta Sanctorum*, January 17. An unsatisfactory Greek version has also been printed by Leparev and by Grégoire, and a Georgian paraphrase by Marr. The story has been appealed to in confirmation of the theory, first enunciated by Dr. Rendel Harris, that the pagan cult of the Dioscuri (the heavenly twins, Castor and Pollux) has been transplanted bodily into Christian hagiography

(see, *e.g.*, H. Grégoire, *Saints jumeaux et dieux cavaliers*), a fantastic thesis to which full justice has been done by Father H. Delehaye in the *Analecta Bollandiana*. See vols. xxiii, 427 *seq.*; xxiv, 505 *seq.*; xxvi, 334 *seq.* *Cf.* also C. Weymann in the *Historisches Jahrbuch*, xxix, 575 *seq.*

ST GENULFUS, OR GENOU, BP. OF CAHORS (?), CONF.
A.D. 250 (?)

The early episcopal lists in many French dioceses, as Mgr. Duchesne has had occasion to point out, are not at all reliable, and the very existence of the bishops, who, as reputed founders or patrons, are honoured with festivals of the highest rank, is, in some cases, a matter of doubt. It seems that the Abbey of Strada, founded in 828 on the banks of the Indre, acquired in the course of the same century the relics of a St Genulfus, who lived with another monk, St Genitus, at a place now called Celles-sur-Nahon. About the year 1000 a document was compiled which described Genulfus as sent from Rome with his father, Genitus, in the third century, to preach the gospel in Gaul. They came, it is said, to a township (*civitas Giturnicensis*), where they stayed a few months, made many converts, and built a church; then they settled in a solitude on the banks of the Nahon, and eventually died there surrounded by disciples. There is, however, nothing to identify the Giturnicenses with the Cadurcenses (Cahors), and the improbability of anyone with a German name like Genulfus becoming bishop in Gaul during the third century is extreme. From this and other difficulties Mgr. Duchesne concludes that the late tradition which makes St Genulfus the first bishop of Cahors is quite untrustworthy. There is no scrap of respectable evidence to justify the statement, neither does the Roman Martyrology (June 17) connect "Gundulphus" with Cahors. The feast of St Genulfus is, nevertheless, kept in that diocese on January 17 as a double of the first class.

See *Acta Sanctorum* for January 17, and Duchesne, *Fastes Épiscopaux*, ii, 126-128.

ST JULIAN SABAS, HERMIT
A.D. 377

In the latest edition of the Roman Martyrology (1922) we read on this day: "In the district of Edessa, in Mesopotamia, (the commemoration) of St Julian, the hermit, called Sabas, who, when the

Catholic faith at Antioch had almost died out in the time of the Emperor Valens, restored it again by the power of his miracles." This entry, in a slightly altered form, has recently been transferred from January 14. Hiding himself from the world in a cave in Osrhoëne (beside the Euphrates) he practised extraordinary asceticism, eating only once in the week. After the expulsion of Meletius, Bishop of Antioch, it was asserted by the heretics in that city that Julian Sabas, whose reputation as an ascetic stood high, had embraced Arian doctrines. When besought by the Catholics in 372 to come and refute the slander, he complied, and his presence in Antioch was attended by the most beneficial results. When his mission was accomplished he returned to his cave, and died not long afterwards. Many stupendous miracles are attributed to him by the Greek hagiographers.

See the *Acta Sanctorum* for October 18, where Theodoret is cited as our most reliable source of information. The Synaxaries (see Delehaye, *Synaxarium Constantinopolitanum*, 398) mention him on January 17; *Dict. Christ. Biog.*, iii, 525. A Syriac version of Theodoret's account has been printed by Bedjan; see *Analecta Bollandiana* (1897), xvi, 184; B.H.G., 67-68.

ST SABINUS, Bp. of Piacenza, Conf.

A.D. 420

The letters of St Ambrose to Sabinus bear witness to the close friendship between the two bishops, as also to the high reputation for learning which St Sabinus enjoyed; for in one letter St Ambrose asks for his criticisms of some treatises which he sent to him. He sat in the Council of Aquileia in A.D. 381 against the Arians, and in that of Milan nine years later against Jovinian. He is probably identical with the Sabinus who was a deacon at Milan, and was sent by Pope St Damasus to the East in connection with the Arian troubles at Antioch. St Gregory has preserved the legend according to which St Sabinus averted a disastrous flood by writing down an order, and casting the paper into the River Po. The river obeyed, and returned to its proper channel. He is said to have died on December 11, 420.

See *Acta Sanctorum*, January 17, and *Dict. of Christian Biography*, iv, 575.

ST SULPICIUS (ST SULPICE), Bp. of Bourges, and Conf.

A.D. 647

The life of St Sulpicius (Pius) the second Bishop of Bourges of that name, which is one of the few biographies admitted even by Krusch to be an authentic Merovingian document, does not supply very much detail, but it must have been composed within a few years of the bishop's death, and the sincerity and enthusiasm of the writer are unmistakable. Sulpicius was the son of wealthy parents, but he renounced the idea of marriage out of love of chastity, and devoted himself even from his youth to all kinds of good works, and especially to a tender care for the poor. Being elected bishop, he became the loving father of his people, defended them against the tyranny of Lullo, the minister of King Dagobert, and, as the effect of a general fast which he imposed for three days, obtained considerate treatment for them under Clovis II, Dagobert's successor. Various miracles, notably the extinction of a great conflagration by making the sign of the cross over it, were attributed to him during his life, and many more took place beside his tomb after death. Our chronological data are scanty, but we know that St Sulpicius attended the Council of Clichy in 627, and that he exchanged letters frequently with St Didier of Cahors, whom he had consecrated bishop in 630. His austerity of life was remarkable. He spent much of the night in prayer, fasted continually, and recited the entire psalter each day. By the force of his example and his exhortations the whole Jewish population of Bourges were converted to Christianity. Towards the end of his days, finding that he could no longer give the same amount of time to the care of the poor and afflicted whom he loved, he obtained leave from the king to appoint another bishop in his place, in order that he himself might have more leisure for his works of charity. His death, in 647, was followed by extraordinary scenes of which his biographer was evidently an eye-witness. He compares the outcry and lamentations heard on all sides to the rumbling of a peal of thunder, and tells us that at his obsequies the vast throng of people, throwing themselves flat on the ground in their sorrow and despair, rendered it almost impossible for the clergy to carry out the offices of the Church. "O good shepherd," they cried, "the guardian of thy people, why dost thou forsake us, and to whom this day dost thou leave us?" Though the times are far removed from our own, the sketch which his biographer has left us gives an impression of such charity, zeal, and strict observance as

seems befitting in the patron of that famous Paris seminary which was afterwards to bear his name.

The most reliable text of the Life has been printed by Bruno Krusch in the *Rerum Merovingicarum Scriptores*, 1902 (iv, 364-380), from MS. Addit. 11880, of the ninth century, in the British Museum. See also the *Acta Sanctorum*, January 17, Duchesne, *Fastes Épiscopaux*, ii, 28-29, and B.H.L., 1146.

ST MILDGYTHA, Virg.

c. A.D. 676

Her father, Merewald, was the son of Penda, King of Mercia. Her mother, Domneva (or Eormenburga), was daughter of Ermenred, who was brother to Erconbert, King of Kent. Her brother Meresin died young, in the odour of sanctity. Her elder sisters, SS Mildred and Milburge, are very famous in the English calendars. St Mildgytha imitated their illustrious example, and despising the transient pleasures of the world, consecrated herself to God, probably at first under her mother's care at Minster, in Thanet, but she seems afterwards to have settled in the North. The one definite statement made about her is that "St Mildgyth lies in Northumbria, where her miraculous powers were often exhibited, and still continue."

See *Acta Sanctorum* for January 17; Stanton, *English Menology*, p. 24; Cockayne, *Anglo-Saxon Leechdoms*, iii, 423-429.

ST RICHIMIRUS, Abbot

c. A.D. 715

Much obscurity overshadows the memory of St Richimirus. His name is omitted from the Martyrologies. Nothing is known of the place of his burial, while the country which he sanctified has long since abandoned devotion to him. Fortunately a contemporary life has been preserved to us. The anonymous author relates how St Richimirus, while not yet in orders, went to Gilbert, Bishop of Le Mans, and asked his permission to settle in his diocese, together with a few followers, and to found a monastery under the rule of St Benedict. The bishop gladly assented, and offered him a suitable property. But Richimirus preferred wild and desolate land which had yet to be cultivated. Having been ordained by the bishop, he set out for the Loire, and built a cell near the river. When the bishop

heard of his great poverty, he gladly sent him the necessaries of life, although Richimirus accepted these only reluctantly. Apparently the position was not suitable, for he abandoned it and selected a place not far distant, called Gundridus. There he built a church in honour of the Apostles, and founded a monastery over which he ruled as abbot till his death in A.D. 715.

See *Acta Sanctorum*, January 17, and Mabillon, *Acta Sanct. Ord. S. Benedicti*, iii, part i, 228-232.

BD. ROSELINA, VIRG.

A.D. 1329

This holy Carthusian nun, whose name was Roseline de Villeneuve, was of very distinguished ancestry. Her father was Baron des Arcs, and her mother was a de Sabran. She had to overcome strong family opposition before she could finally execute her purpose of consecrating herself to God. She had been educated by the nuns of St Clare, but she found her true vocation in following the austere Carthusian rule. She seems to have been received in the convent of Bertrand at the age of twenty-five, and twelve years later she was made prioress of Celle Roubaud, in Provence, where she died, January 17, 1329. She occasionally passed a whole week together without taking food; she punished herself with terrible disciplines, and never gave more than three or four hours to sleep. She used to teach her nuns to have a great dread of those words, "I know you not," in order that they might make sure of hearing from our Lord the greeting, "Come, ye blessed of My Father." When she was asked what was the best means of getting to heaven, she often replied "to know oneself." She had frequent visions and ecstasies, and possessed an extraordinary gift of reading the hearts of all who came to her. Her body was indescribably beautiful after death, and no sign of rigidity or corruption appeared in it. Five years afterwards it was still perfectly preserved, and the ecclesiastic who by papal authority presided at the exhumation, thought the living appearance of the eyes so wonderful that he had them enucleated and kept in a reliquary apart. The body was still quite entire a hundred years later, and the eyes had neither shrivelled nor decayed as late as 1644.

See the *Acta Sanctorum* for June 11; Le Couteulx, *Annales Ordinis Cartusiensis*, v, 262-268; de Villeneuve-Flayose, *Histoire de Sainte Roseline de Villeneuve*, Paris, 1866.

JANUARY 18

ST PETER'S CHAIR AT ROME

ST PETER, having triumphed over Satan in the East, pursued the enemy to Rome with unabated energy. He who had formerly trembled at the voice of a servant-maid, now feared not the stronghold of idolatry and superstition. The capital of the empire of the world, and the centre of impiety, called for the zeal of the Prince of the Apostles. God had established the Roman empire, and extended its dominion beyond that of any former monarchy, for the more easy propagation of His gospel. Its metropolis was of the greatest importance for this enterprise. St Peter claimed that province for himself; and repairing to Rome, there preached the faith and established his episcopal chair, and from him the bishops of Rome in all ages have derived their succession. That SS Peter and Paul founded that church is expressly asserted by Caius, a priest of Rome under Pope Zephyrinus, who relates also that his body was then on the Vatican hill, and that of his fellow-labourer, St Paul, on the Ostian road.* That he and St Paul planted the faith at Rome, and were both crowned with martyrdom at the same time, is affirmed by Dionysius, Bishop of Corinth, in the second century. St Irenæus, in the same century, calls the Church at Rome "The greatest and most ancient church, founded by the two glorious apostles, Peter and Paul."

As an Anglican divine of our own days, in a course of Bampton Lectures preached before the University of Oxford, has clearly stated, "a tradition accepted universally and without a single dissentient voice associates the foundation and organisation of the Church of Rome with the name of St Peter, and speaks of his active connection with the Church as extending over a period of some twenty-five years." "It is needless," he goes on, "to multiply references. In Egypt and in Africa, in the East and in the West, no other place ever disputed with Rome the honour of being the see of St Peter; no other place ever claimed that he died there, or that it possessed his tomb. Most significant of all is the *consensus* of the Oriental, non-

* The passage is quoted by Eusebius, *Hist. Eccl.*, ii, 25; Bishop Lightfoot (*Apost. Fathers*, part I, vol. ii, 377-383) is inclined to identify Caius with Hippolytus, Bishop of Portus.

Greek-speaking Churches. A close examination of Armenian and Syriac manuscripts . . . through several centuries has failed to discover a single writer who did not accept the Roman Petrine tradition."*

It was undoubtedly an ancient custom throughout the West to keep as a festival the anniversary of the consecration of the bishop. St Augustine has a treatise *de natali episcopi*, and St Leo three sermons of which the subject is the *natalis cathedræ*, " the birthday," or anniversary, " of the chair " (*i.e.*, of his installation as bishop). That some commemoration of St Peter's enthronement as Bishop of Rome should have been observed from an early date was in every way to be expected. In point of fact, our calendar now contains, and has contained for more than a thousand years past, two entries which recall the memory of St Peter's connection with the episcopal office. That of the day with which we are now concerned (January 18) is expressly referred to " the chair on which he first sat in Rome "; that of February 22 professes to commemorate his earlier ministry in Antioch. As the result of much investigation and debate the conclusion now more generally adopted is that there was originally only one feast of St Peter's chair; further, that this was kept on February 22, and had no reference to Antioch, but only to the beginning of his episcopate at Rome. It seems, then, that any discussion of the rather complicated problem of the duplication of the feast may most fittingly be reserved for February 22. For the present it will be sufficient to point out that, in the view of many archæologists, the material relic known as " St Peter's chair," which is now preserved in a casing of bronze by Bernini over the apsidal altar of St Peter's in Rome, must be regarded as an important element in the development of these feasts. Some lay stress upon the fact that St Paul (Rom. xvi 5) sends greetings to " the church which is at the house of Prisca and Aquila," seeming to point to some primitive meeting-place of a community of Roman Christians, and they urge that such a portable chair as the relic in question might naturally have been used as an improvised bishop's stool in a private house. This might, then, have been " the chair on which St Peter *first* sat in Rome," though after a few years some more spacious place of assembly may have been provided in the catacombs in which a permanent throne could be constructed. It is, in any case, curious that the house of Prisca and Aquila seems to have developed in course of time into the still existing church of St Prisca on the Aventine, and that the feast of the dedication of this church was kept on

* Dr. G. Edmundson, *The Church in Rome in the First Century* (Bampton Lectures for 1913), p. 51; *cf.* Lietzmann, *Petrus und Paulus in Rom* (1915).

February 22. On the other hand, a St Prisca, martyr, is commemorated on this day, January 18. But obviously nothing more than vague conjectures can be based on indications of this kind. All that we definitely know is that since the end of the sixth century, when the Auxerrois redaction of the so-called *Martyrologium Hieronymianum* was compiled, the feast of "St Peter's chair at Rome" has been honoured pretty generally throughout the West on this day.

Christ has taught us, in the divine model of prayer which He has delivered to us, that we are bound to recommend to Him, before all other things, the advancement of His own honour and glory, and to beg that the kingdom of His holy grace and love be planted in all hearts. If we love God above all things, and with our whole hearts, or have any true charity for our neighbour, this will be the aim of all our strivings, that God be loved and served by all His creatures, and that He be glorified in the most perfect manner in our own souls. By keeping this continually before us, we shall most strongly engage God to crown all our just and holy desires. As one of His greatest mercies to His Church, we must earnestly beseech Him to raise up in it zealous pastors, eminently replenished with that same Holy Spirit, with which He animated His apostles.

See Cabrol in the *Dictionnaire d'Archéologie et de Liturgie*, iii, 76-90; Duchesne, *Origines du Culte chrétien* (Eng. trans.), pp. 277-279.

ST PRISCA, VIRG. AND MART.

A.D. 250 (?)

Great confusion and uncertainty prevail regarding the saint who is commemorated on this day under the name of Prisca. On the one hand, it is unquestionable that the so-called "Acts," dating at earliest from the tenth century, which may be read in the *Acta Sanctorum*, are historically worthless, for they simply reproduce, with slight changes, the legendary Passion of St Tatiana.* On the other hand, there was, beyond doubt, a genuine and early cultus in Rome of at least one St Prisca, or Priscilla. The itineraries nearly all mention her as a martyr, and indicate the place of her interment in the catacomb of Priscilla on the Via Salaria.† Moreover, as stated above in connection with St Peter's Chair, there is a church on the Aventine dedicated to St Prisca which furnishes a cardinalitial title, and which, from the fourth to the eighth century, was known

* See Pio Franchi Cavalieri in the *Römische Quartalschrift*, 1903, p. 223.

† De Rossi, *Roma Sotterranea*, i, 176.

as the *titulus S. Priscæ*, but later (*c.* 800) as *titulus Aquilæ et Priscæ*. This last designation clearly refers to the Aquila and his wife, Prisca, of whom we read more than once in the New Testament in connection with St Paul. The husband and wife, however, are commemorated in the Roman Martyrology on July 8, and are there assigned to Asia Minor. Many conjectures have been made to elucidate the problem, and in particular it has been pointed out that Prisca seems to have been a favourite name among the Acilii Glabriones, and also that the name which is written in Latin as Aquila appears in Greek as Ἀκύλας; but no clear solution has yet been arrived at.

See the *Acta Sanctorum* for January 18; Marucchi in *Nuovo Bullettino di archeol. crist.* (1908), xiv, 5 *seq.*; Duchesne, *Liber Pontificalis*, i, 501, 517; ii, 201.

ST VOLUSIANUS, Bp. of Tours and Mart.? A.D. 496

Volusianus, who was, it is stated, of senatorial rank, occupied the see of Tours from 488 to 496. From a letter addressed to him by Ruricius, Bishop of Limoges, which is couched in not very friendly terms, it would seem that Volusianus was married, and that his wife, who lived with him,* had a temper which was a terror to all their acquaintance. Volusianus had apparently complained that he lived in fear of the Goths, his enemies. Ruricius replied, with an obvious reference to this medieval Mrs. Proudie, that a man who could encourage an enemy in his own household had no business to be afraid of enemies from outside (*timere hostem non debet extraneum qui consuevit sustinere domesticum*). We learn from Gregory of Tours that Volusianus was in the end driven from his see by the Goths, who suspected him of wishing to come to terms with the Franks, and that going into exile in Spain he died soon afterwards. Later accounts state that he was further attacked by his persecutors and decapitated, and it is probably on the ground of this supposed martyrdom that he has been honoured as a saint. He is commemorated on January 18 in the Roman Martyrology, but his feast is kept at Tours on the 19th.

See the *Acta Sanctorum*, January 18; *Monumenta Germaniæ Historica, Auct. Antiquiss.*, viii, 350; Duchesne, *Fastes Épiscopaux*, ii, 301.

* It must be remembered that the law of celibacy had not at this date been strictly enforced even in the Western Church. Moreover, if, as seems probable, Volusianus was an elderly man when made bishop, his wife may have been permitted to remain with him in the capacity of housekeeper.

ST DEICOLUS, Abbot

In Irish Dicuil, called by the French, St. Desle

c. A.D. 625

He quitted Ireland, his native country, with St Columban, and lived with him, first in the kingdom of the East Angles, and afterwards at Luxeuil; but when his master left France, he founded the abbey of Lutra, or Lure, in the diocese of Besançon, which was much enriched by King Clothaire II. Amidst his austerities the joy and peace of his soul appeared in his countenance. St Columban once said to him in his youth, "Deicolus, why are you always smiling?" He answered in simplicity, "Because no one can take my God from me." He died in the seventh century.

See his life and the history of his miracles in F. Chifflet and Mabillon, *Acta Sanct. Bened.*, t. 2, p. 103, both written by a monk of Lure in the tenth century, as the authors of *l'Hist. Lit. de la France* take notice, t. 6, p. 410. By moderns this saint is called Deicola, but in ancient MSS. Deicolus. In Franche-comté his name Desle used frequently to be given in baptism. See also Gougaud, *Gaelic Pioneers of Christianity*, pp. 134-135; M. Stokes, *Forests of France*, p. 177, etc.; O'Hanlon, *Lives of the Irish Saints*, i, 301.

ST ULFRID, or WOLFRED, Bp., Mart.

c. A.D. 1029

He was an Englishman of great learning and virtue; and preached the faith, first in Germany, afterwards in Sweden, under the pious King Olaf II, who first took the title of King of Sweden; for his predecessors had only been styled Kings of Upsala. The good bishop converted many to Christ, till, in the year 1028, while he was preaching against the idol Thorstan, or Thor, and hewing it down with a hatchet, he was attacked and slain by the pagans.

The main authority is Adam of Bremen, *Historia Hamburgensis Ecclesiæ*, Bk. II, *c.* 44, but see also the *Acta Sanctorum*, January 18; Stanton, *Eng. Menology*, p. 24; E. Bishop in *Dublin Review*, January, 1885, p. 146.

BD. CHRISTINA (CICCARELLI), Virg.

A.D. 1543

The family name of Blessed Christina was Ciccarelli, and when she was born in the Abruzzi she received in baptism the name of Mathia. Entering the convent of Augustinian hermitesses at

Aquila, at an early age, she was there called Sister Christina. In the cloister she showed herself a model of every virtue, but she was especially remarkable for her humility and love of the poor. She gave long hours to prayer, was often rapt in ecstasy, and seemed to possess a knowledge of future events. She is also said to have practised severe penance, and to have worked many miracles, but our information about her is scanty. When she died on January 18, 1543, it is stated that the children of Aquila went through the town proclaiming the news of her death by "shouting and singing (!)" with the result that an enormous concourse of people attended her obsequies. The cultus paid to her from time immemorial was formally confirmed by Pope Gregory XVI on January 15, 1841.

See P. Seeböck, *Die Herrlichkeit der katholischen Kirche* (1900), p. 297, and biographical details in decree of confirmation.

JANUARY 19

SS MARIUS, MARTHA, AUDIFAX, AND ABACHUM, MARTS.

c. A.D. 270

MARIUS, a nobleman of Persia, with his wife Martha, and two sons, Audifax and Abachum, being converted to the faith, distributed his fortune among the poor, as the primitive Christians did at Jerusalem, and came to Rome to visit the tombs of the apostles. The Emperor Claudius was then persecuting the Church, and by his order a great number of Christians were driven into the amphitheatre, shot to death with arrows, and their bodies burnt. Our saints gathered and buried their ashes with respect; for which they were apprehended, and after many torments under the governor Marcianus, Marius and his two sons were beheaded; and Martha drowned, thirteen miles from Rome, at a place now called Santa Ninfa. Their relics were found at Rome, 1590. They are mentioned with distinction in all the western Martyrologies on January 20. Their relics are kept principally at Rome—part in the church of St Adrian, part in that of St Charles, and in that of St John Calybite. Another portion is preserved in a shrine, remarkable as a work of art, at Cremona. Eginhart also, the son-in-law and secretary of Charlemagne, deposited a portion of these relics which had been sent him from Rome in the abbey of Seligenstadt, of which he was the founder, in the diocese of Mainz.

The martyrs and confessors triumphed over the devil by prayer. Feeble and defenceless as they were, they were rendered invincible by enlisting Omnipotence on their side to be their comfort, strength, and protection. If the art of praying well be the art of living well, according to the received maxim of the fathers and masters of a spiritual life, nothing is certainly of greater importance than for us to learn this heavenly art of conversing with God in the manner we ought. We can only marvel at the wonderful effects which this practice produced in the saints, who by it were disengaged from earthly ties, and made spiritual and heavenly—perfect angels on earth. Unfortunately, we experience little of this in ourselves. Prayer was in them the channel of all graces, the means of attaining all virtues, the key to all the treasures of heaven. In us it seems fruitless; but

the reason is plain, for the promises of Christ cannot fail. We ask, and receive not, because we ask amiss.

We cannot place any great confidence in the Acts of these martyrs, but they are not contemptible; they have been printed in the *Acta Sanctorum*, January 19. See also Allard, *Histoire des Persécutions*, iii, 214 *seq.*; Delehaye, *Origines du Culte des Martyrs*, pp. 332-333; B.H.L., p. 815.

ST GERMANICUS, MART.

A.D. 156

We know nothing of St Germanicus beyond what we learn from the letter of the Christians of Smyrna who, writing of the persecution which led to the arrest of St Polycarp, tell us: " But thanks be to God; for He verily prevailed against all. For the right noble Germanicus encouraged their timorousness through the constancy which was in him; and he fought with the wild beasts in a signal way. For when the proconsul wished to prevail upon him, and bade him have pity on his youth, he used violence and dragged the wild beast towards him, desiring the more speedily to obtain a release from their unrighteous and lawless way of living. So, after this, all the multitude marvelling at the bravery of the God-beloved and God-fearing people of the Christians, raised a cry, ' Away with the atheists, let search be made for Polycarp.' " This narrative, however, may count as one of the most authentic memorials now extant of the history of the early Christian Church. Eusebius, in his *Historia Ecclesiastica*, quotes the passage, and we possess the complete text independently. It is also noteworthy that Germanicus actually did what St Ignatius of Antioch expresses his intention of doing (*ad Rom.* 5)—viz., he provoked the wild beast to attack him that he might be released the sooner from the ungodly companionship of the pagans and Jews amongst whom he lived. It is noteworthy that the Roman Martyrology also directs our thoughts to the example of St Ignatius by saying that Germanicus, " who was ground by the teeth of the beast, merited to be one with the true bread, the Lord Jesus Christ, by dying for His sake." St Germanicus perished in 156.

See Lightfoot, *Apostolic Fathers*, Part II, vol. iii, p. 478; Delehaye, *Les Passions des Martyrs*, pp. 12 *seq.*, and *Acta Sanctorum*, January 19.

ST LOMER, OR LAUNOMAR, ABBOT

c. A.D. 590

In his childhood Lomer kept his father's sheep, in which employment he macerated his body by fasting, and spent his time in study and prayer, under the direction of a certain holy priest. Being afterwards, by compulsion, ordained to the priesthood himself, he was made canon and cellarer of the church of Chartres. After some years he retired into a neighbouring forest. Mabillon thinks it was at the place where now stands Bellomer, a monastery of the order of Fontevrault. Many disciples being assembled near his hermitage, he removed with them into another desert, where he built the monastery of Corbion, six leagues from Chartres, about the year 575. A wonderful spirit of prayer and gift of miracles rendered his name famous. He died on January 19, about 590, at Chartres, in the house of the bishop, who had called him thither some time before.

In the incursions of the Normans his remains were removed from place to place, till they were lodged at Perly, in Auvergne. His head was then kept in the priory of Maissac, called St Laumer's, in Auvergne; the rest of his relics were removed to Blois, where an abbey was built which bore his name. Various lives, some of which purport to be written by contemporaries, have been printed by Mabillon, *AA. SS. Ord. S. Ben.*, i, pp. 335-345, and in the *Acta Sanctorum*, January 19, but none of them are very trustworthy or older in date than the ninth century. See *Analecta Bollandiana* (1905), xxiv, 90; B.H.L., p. 706.

ST NATHALAN, BP. AND CONF.

A.D. 678

The curiously extravagant legend of St Nathalan, whose cult was confirmed by Leo XIII on July 11, 1898, and whose feast is now kept at Aberdeen on January 19 (formerly January 8), cannot be better given than in the words of the Aberdeen breviary: "Nathalan is believed to have been born in the northern parts of the Scotti, in ancient times, at Tullicht, in the diocese of Aberdeen; a man of great sanctity, who, after he had come to man's estate and been imbued with the liberal arts, devoted himself and his wholly to divine contemplation. And when he learned that amongst the works of man's hands the cultivation of the soil approached nearest to divine contemplation, though educated in a noble family, with his own hands he practised the lowly art of tilling the fields, abandoning all other occupations, that his mind might never be sullied by the impure

solicitations of the flesh. Meanwhile, as he warred against the devil and the perishing world, a terrible famine broke out among his neighbours, relations, and friends, so that almost the whole people were in danger of perishing by hunger. But God's saint, Nathalan, moved by the greatest pity, distributed all his grain, and whatever else he had, for the name of Christ, to the poor; but when the time of spring came, when all green things are committed to the bowels of the earth, not having aught to sow in the land which he cultivated with his own hands, by divine revelation he ordered it all to be strewn and sown with sand, from which sand thus sown, a great crop of all kinds of grain grew up, and was greatly multiplied.

"But in the time of harvest, when a multitude of both sexes were collected by him to gather in the crop, a tempest of rain and whirlwind descended, so that these husbandmen and women were forced to abstain from labour. Therefore he, excited by anger, along with the other reapers, murmured a little against God; but on the tempest abating, feeling that he had offended Him, in a spirit of penance he bound his right hand to his leg with an iron lock and key, and forthwith threw the key into the River Dee, making a solemn vow that he would never unlock it until he had visited the thresholds of the Bd. Apostles Peter and Paul; which actually took place.

"Having entered the city, approaching in meditation the monuments of the saints which are there on every side, and bewailing his sin, he adored the Creator whom he had heretofore offended. As he went through the most remarkable places of the city he met a naked boy carrying a little fish for sale, which he purchased at a low price. By the divine power he found in its belly the key, unrusted, which he had flung into the Dee, and with it he opened the lock upon his leg. But the supreme Pontiff, informed of this mighty wonder, and summoning him as a man of superior sanctity into his presence, made him, in spite of his reluctance, a bishop. Rendering himself dear to all in Rome while he practised divine contemplation for many years, Nathalan, not forgetful even to extreme old age of his native soil, by permission of the Roman Pontiff returned to that part of Scotland whence he sprang. Having built the churches of Tullicht, Bothelin and Colle, at his own expense, he dedicated them to Almighty God, and they actually exist in these provinces, dedicated to his honour. After many remarkable miracles blessed Nathalan, full of the grace of God, on the 6th of the Ides of January (January 8) commended his soul to our Lord, and ascended into heaven on high, and being buried with great veneration at Tullicht, affords health to the sick who piously come to invoke his aid."

St Nathalan is commemorated in the Irish Martyrologies—*e.g.*, those of Œngus and Donegal. There is also a Nathalan, Naclan or Nechtan, in the South-West (Devonshire and Cornwall), but his feast apparently was on June 17. See Forbes, *Kalendars of Scottish Saints*, pp. 417-419; *Dict. of Nat. Biog.*, xl, 121; O'Hanlon, *Irish Saints*, i, 121 *seq.*

ST REMIGIUS, Bp. of Rouen, Conf.

c. A.D. 772

We learn from the chronicle of Fontenelle that Remigius became Archbishop of Rouen in 755. He was a son of Charles Martel, and he was employed in many diplomatic missions; for example, he was sent as envoy in 760 to Didier, King of the Lombards, and to Pope Paul I. On his return from Rome he brought back with him one of the chief functionaries of the Roman school of plain-chant, in order that his own monks might be properly instructed. Remigius also sent some of his monks to be educated in Rome. In 765 he was present at the assembly of bishops at Attigny. He is supposed to have died about 772.

See the Life printed by Martène and Durand in their *Thes. Nov. Anecd.*, iii, 1665-1670; Duchesne, *Fastes Épiscopaux*, ii, 208-209; *Neues Archiv*, xxxiv, 714; B.H.L., 1041.

ST CANUTE, King of Denmark, Mart.

A.D. 1086

St Canute, or Knut, the fourth of that name, King of Denmark, was a natural son of Sweyn III, whose uncle Canute had reigned in England. Sweyn, having no lawful issue, took care of the education of Canute, who, being endowed with excellent qualities both of mind and body, responded nobly to the care of his preceptors. It is hard to say whether he excelled more in courage or in the conduct of a campaign; but his singular piety eclipsed all his other endowments. He cleared the seas of pirates, and subdued several neighbouring provinces which troubled Denmark with their incursions. The kingdom of Denmark was elective till the year 1660; wherefore, when Sweyn died, many fixed their choice upon our saint, whose eminent virtues best qualified him for the throne; but the majority, fearing his martial spirit, preferred his eldest natural brother Harold, the seventh king of that name, who, for his stupidity and vices, was commonly called the Slothful. Canute retired into Sweden to King

Halstan, who received him with the cordial marks of kindness and esteem; but the king could never induce him to undertake any expedition against Denmark; on the contrary, this truly Christian prince employed all his power and interest in the service of his country. Harold, however, died after two years' reign, and Canute was called to succeed him.

Denmark had received the Christian faith long before; some say in 826, but it wanted a zealous hand at the helm to put the finishing stroke to that good work. St Canute seems to have been designed by Providence for this purpose. He began his reign by a successful war against the barbarous aggressors of Denmark and by planting the faith in the conquered provinces of Courland, Samogitia, and Livonia. Amidst the glory of his victories he humbly prostrated himself at the foot of the crucifix, laying there his diadem, and offering himself and his kingdom to the King of kings. After having provided for its peace and safety, and enlarged its territories, he married Ethela, or Adela, daughter of Robert, Count of Flanders, by whom he had a pious son, St Charles, surnamed the Good, afterwards also Count of Flanders. His next concern was to reform abuses at home. For this purpose he enacted severe but necessary laws for the strict administration of justice, and repressed the tyranny of the jarls without respect of persons. He encouraged and honoured holy men, granted many privileges and immunities to the clergy, to enhance their credit in the kingdom, and omitted nothing to convince his people of their obligation to provide for the subsistence of God's ministers by the payment of tithes. His charity and tenderness towards his subjects made him study in all possible ways to ease them of their burdens, and make them a happy people. He showed a royal magnificence in building and adorning churches, and gave the crown which he wore, of exceeding great value, to the church of Roskilde, in Zealand, his capital city and the place of his residence, where the kings of Denmark are yet buried. He chastised his body with fasting, disciplines, and hair-cloths. Prayer was his constant resource and comfort. When William the Conqueror made himself master of England, Canute had been sent by his father Sweyn to assist the vanquished; but these troops, finding few willing to join them, were easily defeated in the year 1069. Some time after, in 1085, being invited by the conquered English, he raised an army to invade this island and expel the Normans; but through the treacherous practices of his brother Olaf, he was obliged to wait so long on the coast that his troops deserted. The pious king, having always in view the service of God, and judging this a proper occasion to induce his people to pay tithes to their pastors, left them the alternative of

either paying a heavy fine by way of punishment for their desertion, or of accepting the law of church tithes as a permanent institution. Their aversion to the latter made them choose the tax, to the great mortification of the king, who, hoping they would change their minds, ordered it to be levied with rigour. The people, however, being incensed at the severity of the collectors, broke out into open rebellion. St Canute then retired for safety into the island of Fionia, and was hindered from joining his loyal troops by the treachery of one Blanco, an officer, who, to deceive him, assured his majesty that the rebels had returned to their allegiance. The king went to the church of St Alban, the martyr, to perform his devotions and return God thanks for this favourable issue. Information of Canute's whereabouts was conveyed to the rebels by Blanco, and they surrounded the church with him at their head. In the meantime the holy king, perceiving the danger which threatened his life, confessed his sins at the foot of the altar with great tranquillity and resignation, and received Holy Communion. His guards defended the church doors, and Blanco was slain by them. Then the rebels threw in bricks and stones through the windows, by which they demolished the shrines of certain relics of St Alban and St Oswald, which St Canute had brought over from England. Meanwhile, the saint, stretching out his arms before the altar, fervently recommended his soul into the hands of his Creator; and in this posture he was wounded with a javelin hurled through the window, sustaining a mortal injury. His brother Benedict and seventeen others were slain with him. This happened on July 10, 1086, as we are told by Ælnoth, his contemporary biographer, who has specified the date of all the events with the utmost exactness. The saint's wicked brother Olaf succeeded him in the kingdom.

The same Ælnoth, Canute's biographer, who was a monk of Canterbury, and who had spent twenty-four years in Denmark, goes on to tell us that God punished the people during eight years and three months with a dreadful famine and other calamities; and attested the sanctity of the martyr by many miraculous cures of the sick at his tomb. For which reason his relics were taken up out of their obscure sepulchre, and honourably enshrined towards the end of the reign of Olaf. His successor, Eric III, a most religious prince, restored the worship of God with equal courage and success, and having sent ambassadors to Rome with proofs of the miracles wrought there, obtained from the Pope a declaration authorising the veneration of St Canute, the proto-martyr of Denmark. Upon this occasion a solemn translation of his relics, which were put in a most costly shrine, was carried out, at which Ælnoth himself was present. He adds, that the first preachers of the faith in Denmark, Sweden, and Norway were English priests; that the Danes then zealously embraced the Christian religion, but that the Swedes still continued more obstinate, among whom Eskill, an Englishman, received the crown of

martyrdom whilst he was preaching Christ to certain savage tribes. See the *Acta Sanctorum* for July 10; H. Olrik, *Studien over Ælnods skrift om Knud den hellige* in the *Historisk Tiddskrift*, 6th Scr., iv, 205-291; Freeman, *Norman Conquest*, iv, 249, 586, 689.

ST WULFSTAN, Bp. of Worcester, Conf.

A.D. 1095

Wulfstan was a native of Long Itchington, in Warwickshire. From early youth he loved purity, and on one occasion, believing himself to have offended by looking at a woman dancing, he withdrew into a thicket hard by, and, lying prostrate, bewailed his fault before God, with very great contrition. From that time he was endowed by Almighty God with the gift of such a constant watchfulness over his senses that he was nevermore troubled with the like temptations. He made his studies in the monastery of Evesham, and afterwards at Peterborough. His parents, having by mutual consent taken the monastic habit at Worcester; his father, Athelstan, in the great monastery of men; and his mother, Wulfifu, in a nunnery; St Wulfstan put himself under the direction of Brihtheah, Bishop of Worcester, by whom he was advanced to the priesthood. In this station he redoubled his ardour for prayer, and practised greater austerities in the world than monks in their convents. At first he allowed himself the use of flesh; but being one day distracted in saying mass by the smell of meat that was roasting in the kitchen, he bound himself by vow never to eat of it again. Not long after he became a novice in the great abbey at Worcester, where he was remarkable for the innocence and sanctity of his life. The first charge with which he was entrusted in the monastery was the care of instructing the children. He was afterwards made precentor, and then treasurer of the church. In these two last offices especially he devoted himself to prayer, and watched whole nights in the church. As the meanest employments were always the object of his choice, it was only in despite of his own strenuous resistance that he was made prior of Worcester and, in 1062, bishop of that see, when Aldred was translated to that of York. Though not very learned, he delivered the word of God so impressively and feelingly as often to move his whole audience to tears. To his eloquence, in particular, is attributed the suppression of a scandalous practice which prevailed among the citizens of Bristol of kidnapping men into slavery and shipping them over to Ireland. He always recited the psalter whilst he travelled, and never passed by any church or chapel without going in to pour forth his soul before the altar with

tears. When the Conqueror deprived the English of their ecclesiastical and secular dignities in favour of his Normans, on whose fidelity he could depend, Wulfstan retained his see, an exception which later writers explain by a supposed miraculous intervention of Providence. In a synod held at Westminster, over which Archbishop Lanfranc presided, Wulfstan was called upon to surrender his crosier and ring, upon pretext of his simplicity and unfitness for business. The saint owned himself unworthy of the charge, but said that King Edward, the Confessor, with the concurrence of the apostolic see, had compelled him to take it upon him, and that he would deliver his crosier to him alone. Thereupon, going to the king's tomb, he struck his crosier into the stone; and then went and sat down among the monks. No one was able to draw the crosier out till the saint was ordered to take it again, when it followed his hand with ease. From this time the Conqueror treated him with honour. Lanfranc even commissioned him to make the visitation of the diocese of Chester as his deputy. When any English complained of the oppression of the Normans, Wulfstan used to tell them, " This is a scourge of God for your sins, which you must bear with patience." The saint caused young gentlemen who were brought up under his care, to carry in the dishes and wait on the poor at table, to teach them the true spirit of humility, in which he himself set an edifying example. He showed tender charity for penitents, and often wept over them, whilst they confessed their sins to him. Wulfstan rebuilt his cathedral at Worcester, *c.* 1086, but he loved the old edifice which had to be demolished. " The men of old," he said, " if they had not stately buildings were themselves a sacrifice to God, whereas we pile up stones, and neglect souls." He died in 1095, having sat as bishop thirty-two years, and lived about eighty-seven. He was canonised in 1203.

The details of St Wulfstan's life are fairly well known to us from a number of short biographies. Those by Hemming and William of Malmesbury are printed by Wharton in his *Anglia Sacra*, that of Capgrave by the Bollandists in the *Acta Sanctorum* for January 19. We also obtain a good deal of information from the chroniclers like Florence of Worcester and Simeon of Durham. See also Freeman's *Norman Conquest*, iv and v *passim;* and Dr. W. Hunt, in the *Dictionary of Nat. Biog.*, who writes: " Wulfstan was, so far as is known, a faultless character, and, save that he knew no more than was absolutely necessary for the discharge of his duties, a pattern of all monastic and of all episcopal virtues as they were then understood. *Cf.* Stanton, *Eng. Menology*, 25.

BD. ANDREW OF PESCHIERA, CONF.

A.D. 1485

Not very much authentic detail seems to be preserved to us concerning the life of Blessed Andrew. His family name was Gregho, and he was born at Peschiera upon the Lago di Garda. At an early age he entered the Dominican Order at Brescia, but was sent to the famous friary of San Marco at Florence to make his studies. After ordination he was bidden by his superiors to evangelise the Valtelline, a district of Switzerland or Northern Italy, where heresy was rife, and the people fierce and godless. An attractive picture is painted of the missionary's untiring labours amongst these unsympathetic people, of his tender devotion to the Passion, of the austerity of his life, and of his spirit of humility and poverty. He is said to have been called not only " the Apostle of the Valtelline," but also " the Father of the Poor." Some of the miracles attributed to him are of a rather extravagant character, as when we are told that when a book was produced by the heretics to confute him in argument, he bade his opponents open their book and " an enormous viper " came out of it, typical of the poison which the book contained. He was instrumental in founding the Dominican house at Morbegno, to serve as a sort of outpost against heresy, and it was here, on January 18, 1485, that Blessed Andrew died. He had spent forty-five years of his life in evangelising the Valtelline. His cultus was confirmed by Pius VII in 1820.

See the *Acta Sanctorum*, May, vol. iv, pp. 627-631; Procter, *Short Lives of the Dominican Saints*, pp. 7-10.

BD. BERNARD OF CORLEONE, CONF.

A.D. 1667

Philip Latini, a young man who practised the trade of a shoemaker in the town of Corleone, about twenty miles distant from Palermo, seems also in his youth to have had a hankering after a career of arms, and, according to his biographer, was accounted the best swordsman in Sicily. Among many other encounters, having on one occasion come into conflict with the police and wounded an officer of the law, he, as the custom was in those days, took sanctuary in a church.* There he was safe from arrest, but, of course, could

* For an illustration of the abuses to which this privilege of sanctuary lent itself, see J. B. Labat, O.P., *Voyage en Espagne et en Italie*, 1703 *et* 1707, vol. iv, p. 19.

not venture to leave his refuge until the coast was clear. Being thus virtually besieged for several days, Philip, who was by nature very devout, had time to enter into himself, and realised that in the wild and adventurous life he was leading he stood in grave danger of losing his soul. He accordingly joined the Capuchin Order as a lay-brother, being then twenty-seven years old, and receiving in religion the name of Bernard. From this time forth the courage and enthusiasm which he had displayed in many fierce combats were entirely given to the practice of austerity. His fastings, watchings, and macerations of the flesh were incredibly severe, and the assaults which he sustained from the enemy of mankind, who, we are told, often appeared to him in hideous forms, and offered him physical violence, make very sensational reading. On the other hand, the extraordinary graces which his biographer records are on much the same scale. We hear of ecstasies and levitations, and of prophecies and miracles innumerable. One special gift attributed to him, which makes a more attractive appeal to the humanitarianism of our own day, was that of healing animals. He had great compassion for the poor suffering beasts, for, as he observed, they have neither doctors, nor medicine, nor speech to explain what is the matter with them. They were brought to him in numbers. He said an " Our Father " over them, and then had them led three times round the cross which stood in front of the friary church. But he cured them all (*tutte le risanava*), and, what is even more surprising, we are told that at his death he delegated this same power of healing dumb animals to another member of the community who was very attached to him. Brother Bernard of Corleone died at Palermo on January 12, 1667, and was beatified in 1768.

See B. Sanbenedetti, *Vita del Ven. Servo di Dio, F. Bernardo da Corlione* (Palermo, 1725), the first edition of which biography was apparently published in 1679, twelve years after Blessed Bernard's death. *Cf.* Père Léon, *Auréole Séraphique* (Eng. trans.), i, 97-98.

BD. THOMAS OF CORI, CONF.

A.D. 1729

This holy Franciscan was of humble birth, a native of Cori in the Roman Campagna. As a child he obtained some schooling from a charitable priest, but before long his parents took him away to assist them in their work of pasturing sheep. As we read of many other youthful shepherds of both sexes who figure in the lives of the saints,

he turned this time of solitude spent with the dumb beasts and with God under the open sky to good account. He acquired such a habit of prayer and contemplation that not long after, when his parents both died, he applied for admission, being then aged twenty-two, among the Observant Friars of Cori. He was received, made his noviceship and his studies, and six years after was ordained priest. Though he was at first employed as Master of Novices, he seems always to have retained his attraction for the wilderness, and he obtained leave to bury himself in the little friary of Civitella, situated among the mountains in the neighbourhood of Subiaco. Here he spent almost all the rest of his life, living on the poorest of fare, offering himself sweetly and joyously for the meanest of occupations, practising severe penance, preaching to the scant and rude populace, many of them brigands, who dwelt in these mountain regions, and favoured himself with many ecstasies and extraordinary graces. In particular it is recorded of him that once when he was giving Holy Communion to the people in the church, he fell into a trance, and was raised up, ciborium in hand, to the very roof, and then, after a short interval, sank slowly to earth again and went on distributing Communion as before. When elected Guardian his charity and trust in Providence were unbounded; he gave away to the poor the loaves which remained in the house, but as the community assembled to sit down at a table bare of all food, a wholly unforeseen donation was brought to supply their needs. Though always kindly and considerate as a superior, he was strict in those things which concerned the service of God, insisting in particular that the office should be recited slowly and reverently; *Si cor non orat*, he used to say, *in vanum lingua laborat* (if the heart does not pray, the tongue only labours in vain). He died at the age of seventy-three on January 11, 1729, and was beatified by Pius VI before the end of the century.

See Luca di Roma, *Breve Compendio della Vita . . . del B. Padre Tomaso da Cori*, 1786; Léon, *Auréole Séraphique* (Eng. trans.), i, 324-332.

Blessed Charles of Sezze, whose feast is kept by the Friars Minor of the Observance on this day, has already been dealt with on January 6, p. 97.

St Fillan, also called Felan or Foilan, who is honoured on this day in the diocese of Dunkeld, Scotland, will be found on January 9, above, p. 126.

JANUARY 20

ST FABIAN, POPE, MART.

A.D. 250

POPE ST FABIAN succeeded St Anterus in the pontificate in the year 236. Eusebius relates that in an assembly of the people and clergy, held to elect the new pope, a dove flew in and, to the great surprise of all present, settled on the head of St Fabian. This miraculous sign, we are told, united the votes of the clergy and people in choosing Fabian; though, as he was a layman and a stranger, they had no thought of him before. He governed the Church sixteen years, brought the body of St Pontian, pope and martyr, from Sardinia, and condemned Privatus, the author of a new heresy which had given trouble in Africa. St Fabian died a glorious martyr in the persecution of Decius, in 250, as St Cyprian and St Jerome bear witness. The former, writing to his successor, St Cornelius, calls Fabian an incomparable man; and says that the glory of his death corresponded with the purity and holiness of his life.

The saints made God and the accomplishment of His holy will the great object of their petitions, and their only aim in all their actions. "God," says St Augustine, "in His promises to hear our prayers, is desirous to bestow Himself upon us. If you find anything better than Him, ask it; but if you ask anything beneath Him, you put an affront upon Him, and hurt yourself by preferring to Him a creature which He framed. Pray in the spirit and sentiment of love, in which the royal prophet said to Him, 'Thou, O Lord, art my portion.' Let others choose to themselves portions among creatures; for my part, Thou art my portion, Thee alone I have chosen for my whole inheritance."

See Duchesne, *Liber Pontificalis*, i, 148-149; St Cyprian, Epistle ix; H. Leclercq, Art. "Fabien" in the *Dictionnaire d'Archéologie*, etc., v, 1057-1064; *Nuovo Bullettino di Arch. crist.* (1916), pp. 207-221. We possess the slab which closed the loculus of St Fabian in the cemetery of Callistus. It is broken into four fragments, but it clearly bears the words, in Greek characters, "Fabian, Bishop, Martyr"; see Wilpert, *La cripta dei Papi* (1910), p. 18. The body was afterwards transferred to the church of St Sebastian; see Grossi-Gondi, *S. Fabiano, papa e martire* (1916) and Chéramy, *Saint-Sébastien hors les murs* (1925).

ST SEBASTIAN, MART.

A.D. 288

According to the "Acts," assigned without any adequate reason to the authorship of St Ambrose, St Sebastian was born at Narbonne, in Gaul, though his parents had come from Milan, and he was brought up in that city. He was a fervent servant of Christ, and though his natural inclinations were averse to a military life, yet to be better able to assist the confessors and martyrs in their sufferings without arousing suspicion, he went to Rome, and entered the army under the Emperor Carinus about the year 283. It happened that the martyrs, Marcus and Marcellianus, under sentence of death, appeared in danger of faltering in their resolution owing to the tears of their friends; Sebastian seeing this, intervened, and made them a long exhortation to constancy, which he delivered with an ardour that strongly affected all his hearers. Zoë, the wife of Nicostratus, who had for six years lost the use of speech, fell at his feet, and when the saint made the sign of the cross on her mouth, she spoke again distinctly. Thus Zoë, with her husband, Nicostratus, who was master of the rolls (*Primiscrinius*), the parents of Marcus and Marcellianus, the gaoler Claudius, and sixteen other prisoners, were converted; and Nicostratus, who had charge of the prisoners, took them to his own house, where Polycarp, a holy priest, instructed and baptised them. Chromatius, governor of Rome, being informed of this, and that Tranquillinus, the father of SS Marcus and Marcellianus, had been cured of the gout by receiving baptism, desired to follow their example, since he himself was grievously afflicted with the same malady. Accordingly, having sent for Sebastian, he was cured by him, and baptised with his son Tiburtius. He then released the converted prisoners, made his slaves free, and resigned his prefectship.

Not long after, in the year 285, Carinus was defeated and slain in Illyricum by Diocletian, who, the year following, made Maximian his colleague in the empire. The persecution was still carried on by the magistrates in the same manner as under Carinus, without any new edicts. Diocletian, admiring the courage and character of St Sebastian, was anxious to keep him near his person, and being ignorant of his religious beliefs, created him captain of a company of the pretorian guards, which was a considerable dignity. When Diocletian went into the East, Maximian, who remained in the West, honoured our saint with the same distinction and respect. Chromatius, with the emperor's consent, retired into the country in

Campania, taking many new converts along with him. Then followed a contest of zeal between St Sebastian and the priest Polycarp as to which of them should accompany this troop to complete their instruction, and which should remain at the post of danger in the city to encourage and assist the martyrs. St Augustine delighted to see such contests of charity amongst the faithful ministers of Christ. Pope Caius, who was appealed to, judged it most proper that Sebastian should stay in Rome as a defender of the Church. In the year 286, the persecution growing fiercer, the pope and others concealed themselves in the imperial palace, as the place of greatest safety, in the apartments of one Castulus, a Christian officer of the court. Saint Zoë was first apprehended, when praying at St Peter's tomb on the feast of the apostles. She was stifled with smoke, being hung by the heels over a fire. Tranquillinus, ashamed to show less courage than a woman, went to pray at the tomb of St Paul, and there was seized by the populace, and stoned to death. Nicostratus, Claudius, Castorius, and Victorinus were taken, and after being tortured on three occasions were thrown into the sea. Tiburtius, betrayed by a false brother, was beheaded. Castulus, accused by the same wretch, was twice stretched upon the rack, and afterwards buried alive. Marcus and Marcellianus were nailed by the feet to a post, and having remained in that torment twenty-four hours were shot to death with arrows.

St Sebastian, having sent so many martyrs to heaven before him, was himself impeached before the Emperor Diocletian; who, after bitterly reproaching him with his ingratitude, delivered him over to certain archers of Mauritania, to be shot to death. His body was pierced through with arrows, and he was left for dead. Irene, the widow of St Castulus, going to bury him, found him still alive, and took him to her lodgings, where at length he recovered from his wounds, but refused to take to flight. On the contrary, he deliberately took up his station one day on a staircase where the Emperor was to pass, and there accosting him, he denounced the abominable cruelties perpetrated against the Christians. This freedom of language, coming from a person whom he supposed to be dead, for a moment kept the Emperor speechless; but recovering from his surprise, he gave orders for him to be seized and beaten to death with cudgels, and his body thrown into the common sewer. A pious lady called Lucina, admonished by the martyr in a vision, had the corpse privately removed, and buried it in the place called *ad catacumbas*, where the relics of the Apostles had once rested, and where now stands the basilica of St Sebastian.

The story recounted above is now generally admitted by critical scholars to be no more than a pious fable. All that we can safely assert regarding

St Sebastian is that he was a Roman martyr, that he had some connection with Milan, and was venerated there even in the time of St Ambrose, and that he was buried on the Appian Way, probably quite close to the present basilica of St Sebastian, in the cemetery "*ad catacumbas.*" See Delehaye in the *Encyclopædia Britannica*, and K. Löffler in the *Catholic Encyclopedia.* Although in late mediæval and renaissance art St Sebastian is always represented as pierced with arrows, or at least as holding an arrow, this attribute does not appear until comparatively late. A mosaic dating from about 680 in San Pietro in Vincoli shows him as a bearded man carrying a martyr's crown in his hand, and in an ancient glass window in Strasbourg Cathedral he appears as a knight with sword and shield, but without arrows. St Sebastian was specially invoked as a patron against the plague, and certain writers of distinction (*e.g.*, M. E. Mâle and M. Perdrizet) urge that the idea of protection against contagious disease was suggested, in close accord with a well-known incident in the first book of the Iliad, by St. Sebastian's undaunted bearing in face of the clouds of arrows shot at him, but Father Delehaye (*Analecta Bollandiana*, xxviii, 489) is probably right in urging that some accidental cessation of the plague on an occasion when St Sebastian had been invoked would have been sufficient to start the tradition. That St Sebastian was the chosen patron of archers, and of soldiers in general, no doubt followed naturally from the legend. For the "Acts" of St Sebastian see the *Acta Sanctorum* for January 20. *Cf.* also Chéramy, *Saint-Sébastien hors les murs* (1925) and the *Civiltà Cattolica*, January and February, 1918.

ST EUTHYMIUS, Abbot

A.D. 473

The birth of this saint was the fruit of the prayers of his pious parents through the intercession of the martyr Polyeuctus. His father was a noble and wealthy citizen of Melitene, in Armenia. Euthymius was educated in sacred learning, and in the fervent practice of prayer and mortification under the care of the holy bishop of that city, who ordained him priest and made him his deputy in the supervision of the monasteries. The saint often visited that of St Polyeuctus, and spent whole nights in prayer on a neighbouring mountain; as he also did continuously from the octave of the Epiphany till towards the end of Lent. The love of solitude daily growing stronger in his breast, he secretly left his own country at twenty-nine years of age; and, after offering up his prayers at the holy places in Jerusalem, chose a cell six miles from that city, near the "laura"* of Pharan. He made baskets, and earned enough by selling them to provide a living for himself and alms for the poor. Constant prayer was the employment of his soul. After five years he retired with one Theoctistus, a holy hermit, ten miles farther towards Jericho, where

* A laura consisted of cells at a little distance from one another, and not under the same roof as in a monastery.

they both lived on raw herbs in a cave. In this place he began to receive disciples about the year 411. He entrusted the care of his monastery to Theoctistus, and himself retired to a remote hermitage, only giving audience on Saturdays and Sundays to those who desired spiritual advice. He taught his monks never to eat so much as to satisfy their hunger, but strictly forbade among them any singularity in fasts, or any other uncommon observances as savouring of vanity and self-will. Following his example, they all withdrew into the wilderness from the octave of the feast of the Epiphany till the week before Easter, when they met again in their monastery to celebrate the offices peculiar to Holy Week. He enjoined constant silence and plenty of manual labour, so that they not only earned their own living, but also a surplus, which they devoted as first-fruits to God in the relief of the poor.

By making the sign of the cross and saying a short prayer, St Euthymius cured a young Arab, Terebon, one half of whose body had been paralysed. His father, who was an Arabian prince, named Aspebetes, an idolater, had vainly invoked the much-boasted arts of physic and magic among the Persians, to procure some relief for his son. At the sight of this miracle Aspebetes asked to be baptised, and took the name of Peter. Such multitudes of Arabians followed his example that Juvenal, patriarch of Jerusalem, consecrated him bishop to provide for the spiritual needs of these converts, and in that capacity he assisted at the council of Ephesus against Nestorius in 431. He built St Euthymius a laura on the right hand of the road from Jerusalem to Jericho, in the year 420. Euthymius could never be prevailed upon to depart from his rules of strict solitude, but governed his monks by proper superiors, to whom he gave his directions on Sundays. His humility and charity won the hearts of all who spoke to him. He seemed to surpass the great Arsenius in the gift of perpetual tears. Cyril of Scythopolis relates many miracles which he worked, usually by the sign of the cross. In the time of a great drought he exhorted the people to penance to avert this scourge of heaven. Great numbers came in procession to his cell, carrying crosses, singing *Kyrie eleison*, and begging him to offer up his prayers to God for them. He said to them, "I am a sinner, how can I presume to appear before God, who is angry at our sins? Let us prostrate ourselves all together before Him, and He will hear us." They obeyed; and the saint going into his chapel with some of his monks, prayed prostrate on the ground. The sky grew dark on a sudden, rain fell in abundance, and the year proved remarkably fruitful.

St Euthymius showed great zeal against the Nestorian and

Eutychian heretics. The turbulent empress, Eudoxia, after the death of her husband, Theodosius, retired into Palestine, and there continued to favour the Eutychians with her protection. Conscience-stricken by the afflictions of her family, particularly in the plunder of Rome and the captivity of her daughter Eudoxia and her two grand-daughters, carried by the Vandals into Africa, she sent to beg the advice of St Simeon Stylites. He answered that her misfortunes were the punishment of her sin in forsaking and persecuting the orthodox faith; and ordered her to follow the direction of Euthymius. She knew that our saint admitted no woman within the precinct of his laura any more than St Simeon suffered them to step within the enclosure of the mandra, or court about his pillar. She therefore built a tower on the east side of the desert, thirty furlongs from the laura, and prayed St Euthymius to meet her there. His advice to her was to forsake the Eutychians and their impious patriarch, Theodosius, and to receive the council of Chalcedon. She followed his counsel as the command of God, and returning to Jerusalem embraced the Catholic communion in dependence upon the orthodox patriarch, Juvenal; and an incredible number followed her example. She spent the rest of her life in works of penance and piety. In 459 she desired St Euthymius to meet her at her tower, designing to settle on his laura sufficient revenues for its maintenance. He sent her word to spare herself the trouble, and to prepare for death; for God summoned her before His tribunal. She admired his disinterestedness, returned to Jerusalem, and died shortly after. One of the latest disciples of our saint was the young St Sabas, whom he tenderly loved. In the year 473, on January 13, Martyrius and Elias, to both of whom St Euthymius had foretold that they would be patriarchs of Jerusalem, came with several others to visit him and to escort him to his Lenten retreat. But he said he would stay with them all that week, and leave them on the Saturday following, giving them to understand that his death was near at hand. Three days after he gave orders that a general vigil should be observed on the eve of St Antony's festival, on which occasion he delivered an address to his spiritual children, exhorting them to humility and charity. He appointed Elias his successor, and foretold to Domitian, a beloved disciple, that he would follow him out of this world on the seventh day, which happened exactly as he had prophesied. Euthymius died on Saturday, January 20, being ninety-five years old, of which he had spent sixty-eight in the desert. Cyril relates that he appeared several times after his death, and speaks of the many miracles which were wrought by his intercession, declaring that he himself had been an eye-witness of many. St Sabas, immediately

after his death, kept a feast in his honour, and this is observed both by the Latins and Greeks. The latter always style him Euthymius the Great. It appears from his life that he was ordained priest before he embraced the eremitical state, and that he founded two monasteries, besides a laura, which was also converted into a monastery after his death.

Almost all our knowledge of Euthymius is derived from his Life by Cyril of Scythopolis, a Latin version of which is printed in the *Acta Sanctorum* for January 20. See also *Dict. Christ. Biog.*, ii, 399; and R. Génier, *Vie de S. Euthyme le Grand* (1909).

ST FECHIN, OR VIGEANUS, ABBOT
A.D. 665

No very authentic information seems to be available regarding St Fechin, though we possess a Latin life of him, a hymn, and a number of miscellaneous notices. He is said to have been born at Luighne (Leyney), in Connaught, and to have been trained by St Nathi. There are a good many extravagant miracles attributed to him, but two definite facts stand out: first, that he founded and ruled a community of 300 monks, probably at Fobhar or Fore, in Westmeath; secondly, that he perished in the terrible plague which swept over Ireland in 665. So far as our late and unsatisfactory materials allow us to draw any inference, St Fechin never quitted his native shores, but, as such a name as Ecclefechan (" ecclesia sancti Fechani " is the form it assumes in old charters) would alone suffice to prove, the saint was certainly honoured outside his own country. At Arbroath we hear of an annual fair being held on January 20, which was called St Vigean's market, sometimes corrupted into St Virgin's market.

See the *Acta Sanctorum* for January 20; O'Hanlon, *Lives of Irish Saints*, i, 356, and Forbes, *Calendars of Scottish Saints*, pp. 456-458. The most correct text of his Life is, however, that of Plummer, printed in his *Lives of Irish Saints*, ii, 76-86. See also some Irish materials in *Revue Celtique*, xii, 318-353.

BD. BENEDICT RICASOLI, HERMIT
c. A.D. 1107

The Benedictine Congregation of Vallombrosa, which developed out of the hermitage established before 1038 in that famous valley by St John Gualbert, numbered in the days of its prime more than fifty communities, and eventually spread into France and the Tyrol.

The most characteristic feature of the new organisation was an attempt to combine the life of the hermit with that of the monk. Blessed Benedict was the son of parents of noble birth, who had known St John Gualbert in person, and had made over to him and his disciples a property at Coltiboni. Here Benedict was received at an early age by Abbot Azzo, but aspiring after greater perfection and solitude than seemed possible in community life, he, with his superior's permission, took up his quarters in a miserable hut on the mountain side at some little distance from the abbey. From time to time he returned to keep some festival of the Church with his brethren, and on one of these rare visits, remaining from Christmas until the Epiphany, he showed special earnestness in exhorting the monks to fervour and to perseverance in their arduous vocation. Their life, he told them, ought to be nothing else but a continual preparation for death, and he insistently repeated the warning, " Be ye ready, for the Son of Man cometh at the hour ye think not." Returning to his hermitage he himself soon afterwards (apparently on January 20, 1107) was summoned to his reward. Rumour in later times enlarged upon the marvellous occurrences which attended his departure from this world. It was affirmed that his death was made known by the monastery bell ringing of its own accord; that a path was miraculously cleared through the snow and ice to enable the brethren to come and fetch his holy remains; that he was found by them quite dead, but still kneeling in the act of prayer, with hands joined and eyes raised to heaven; and that when he was buried within the monastic enclosure a light rested over the spot, and a white lily, the emblem of purity, grew spontaneously out of the ground. The cult paid to him on account of his repute for holiness was formally confirmed by Pope Pius X, May 29, 1907. His remains are said still to repose in the sanctuary of Galloro near Riccia.

See the decree of the Cong. of Rites in *Analecta Ecclesiastica*, 1907, p. 247, and the *Acta Sanctorum* for January 20.

BD. DIDIER, OR DESIDERIUS, BP. OF THÉROUANNE, CONF.

A.D. 1194

Although there seems to be no very satisfactory evidence of cultus, Didier, who is said to have been the thirty-third Bishop of Thérouanne, is commonly described as " Blessed " in hagiographical collections like those of De Ram and Guérin. Bd. Didier possesses an interest for many English Catholics, because he founded, near

Saint-Omer, the Cistercian monastery of Blandecques, or "Blandyke," which name has been perpetuated in English Jesuit schools as that of their monthly holiday, for in the old St Omer's days the boys went to Blandyke once a month to spend the day in country air. A statue of Our Lady preserved there was believed to work miracles, and as late as the eighteenth century devotional medals were struck of Our Lady of Blandyke. Bd. Didier became bishop in 1169, and was in correspondence with the pope, and many of the most famous men of his day. He is said to have been remarkable for his charity and his spirit of prayer. He resigned his see three years before his death, which seems to have taken place on January 20, 1194.

See Reussens in the *Biographie Nationale Belge; Gallia Christiana nova*, ii, 533-534.

JANUARY 21

SAINT AGNES, V.M.

A.D. 304, OR 305

ST AGNES has always been looked upon in the Church as a special patroness of purity. Not only is she one of the most popular of Christian saints, but her name is commemorated every day in the canon of the Mass. Rome was the theatre of her triumph, and Prudentius says that her tomb was shown within sight of that city. She suffered not long after the beginning of the persecution of Diocletian, whose cruel edicts were published in March in the year of our Lord 303. We learn from St Ambrose and St Augustine that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to contend as rivals for her hand. Agnes answered them all that she had consecrated her virginity to a heavenly spouse, who could not be beheld by mortal eyes. Her suitors, finding her resolution unshakable, accused her to the governor as a Christian; not doubting but that threats and torments would prove more effective with one of her tender years on whom allurements could make no impression. The judge at first employed the mildest expressions and most seductive promises, to which Agnes paid no regard, repeating always that she could have no other spouse but Jesus Christ. He then made use of threats, but found her endowed with a masculine courage, and even eager to suffer torment and death. At last terrible fires were made, and iron hooks, racks, and other instruments of torture displayed before her, with threats of immediate execution. The heroic child surveyed them undismayed, and made good cheer in the presence of the fierce and cruel executioners who were ready to dispatch her at the word of command. She was so far from betraying the least symptom of terror that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols, and commanded to offer incense, but could, St Ambrose tells us, by no means be compelled to move her hand, except to make the sign of the cross.

The governor, seeing his measures ineffectual, said he would

send her to a house of prostitution, where what she prized so highly should be exposed to the insults of the brutal and licentious youth of Rome.* Agnes answered that Jesus Christ was too jealous of the purity of His spouses to suffer it to be violated in such a manner, for He was their defender and protector. "You may," said she, "stain your sword with my blood, but you will never be able to profane my body, consecrated to Christ." The governor was so incensed at this that he ordered her to be immediately led to the place of shame with liberty to all to abuse her person at pleasure. Many young profligates ran thither, full of wicked desires, but were seized with such awe at the sight of the saint, that they durst not approach her; one only excepted, who, attempting to be rude to her, was that very instant, by a flash, as it were, of lightning from heaven, struck blind, and fell trembling to the ground. His companions, terrified, took him up, and carried him to Agnes, who was at a distance, singing hymns of praise to Christ, her protector. The virgin by prayer restored his sight and his health.

The chief accuser of the saint, who had at first sought to gratify his lust and avarice, now, in a spirit of vindictiveness, incited the judge against her; his passionate fondness being changed into fury. The governor needed no encouragement, for he was highly exasperated to see himself set at defiance by one of her tender age and sex. Being resolved, therefore, upon her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sentence, and still more at the sight of the executioner, "went to the place of execution, more cheerfully," says St Ambrose, "than others go to their wedding." The executioner had secret instructions to use all means to induce her to give way, but Agnes always answered that she could never offer so great an injury to her heavenly spouse; and having made a short prayer, bowed down her neck to receive the death stroke. The spectators shed tears to see this beautiful child loaded with fetters, and offering herself fearlessly to the sword of the executioner, who with a trembling hand cut off her head at one stroke. Her body was buried at a short distance from Rome, beside the Nomentan road.

In place of the little exhortation with which Butler is wont to conclude the first entry on each day of his calendar, it will not

* On such vile methods of breaking down the constancy of Christian maidenhood Tertullian in his *Apologia* comments as follows: "By condemning the Christian maid rather to the lewd youth than to the lion, you have acknowledged that a stain of purity is more dreaded by us than any torments or death. Yet your cruel cunning avails you not, but rather serves to gain men over to our holy religion."

perhaps be amiss to substitute on this occasion the section in St Ambrose's famous discourse *De Virginibus* which is read to-day in the Roman Breviary. The very free translation which I have followed with some modifications is that of the late Marquess of Bute:

"This is a virgin's birthday; let us, then, follow the example of her chastity. It is a martyr's birthday; let us, then, offer sacrifices; it is the birthday of holy Agnes; let men, then, be filled with wonder, little ones with hope, married women with awe, and the unmarried with emulation. But how shall I set forth the glory of her whose very name is an utterance of praise? It seemeth to me that this child, holy beyond her years and courageous beyond human nature, received the name of Agnes, not as an earthly designation, but as a revelation from God of what she was to be.* So that this saintly maiden is known by the very title of Chastity; and when I have added thereto the word Martyr, I have said enough. She needeth not the praise which we could utter, but do not. None is more praiseworthy than she who may be praised by all. As many as name her, so many exalt her by the noble title of martyr.

"We learn by tradition that this holy martyr testified in the thirteenth year of her age. We will pass by the foul cruelty which did not spare her tender years, to contemplate the great power of her faith whereby she overcame the weakness of childhood and witnessed a good confession. Her little body was hardly big enough to leave room for a sword thrust. Place for the sword she had not, but what she had was a courage which could conquer the sword. She had no fear when she found herself grasped by the bloody hands of the executioners. She was unmoved when they dragged her with clanking chains. Hardly entered on life, she stood fully prepared to die. She quailed not when the weapons of the angry soldiers were pointed at her breast. If they forced her against her will to approach the altars of devils, she could stretch forth her hands to Christ amidst the very flames which consumed the idolatrous offerings, and trace over the heathen shrine the victorious Cross of the Lord. She was ready to submit her neck and hands to the iron shackles, but they were too big to clasp her slender limbs. Behold a strange martyr! She was not of age to be punished, but yet she was ripe for the triumph; she was too weak to run in the race, but yet she was entitled to the prize; unable from her years to be aught but a learner, she is found none the less to be a teacher.

* The Marquess of Bute has here interpolated the explanation: "For this name Agnes is from the Greek and being interpreted signifieth Pure." But these words are not in St Ambrose's text nor in the Breviary.

" She went to the place of execution a virgin, with more willing and joyful footsteps than she would have gone with to the nuptial chamber as a bride. Her hair was not trimly braided and coiled, for the spouse she sought to please was Christ. She was decked not with flowers but with virtues. The spectators were all in tears, but she alone did not weep. They beheld her with wonder laying down that life of which she had hardly begun to taste the sweets, as freely as though she had drained it to the dregs and was weary of its burden. All men were amazed when they saw her who was not yet her own mistress or of age to testify, nevertheless bearing witness to the Most High. Though her testimony was inadmissible, if she spoke of man, she was credited concerning God, for that which is above nature can only come from the author of nature. Consider how many threats the executioner used to excite her fears, how many promises to win her compliance, how many suitors were present who were eager to claim her as a bride. But she answered: ' It is an insult to my Betrothed to expect that I could favour any other. He that first chose me, His will I be. Executioner, why waitest thou ? Perish the body which draweth the admiration of eyes from which I shrink.' She stood, prayed, and then bent her neck for the stroke.* Now mightest thou have seen the executioner trembling as though he himself were under sentence of death, thou mightest have seen his right hand quiver and his face grow pale at the thought of her doom, while the maiden alone stood undismayed. Here, then, you see that this one victim rendered to God a double testimony, that of her purity and that of her faith. She surrendered not her virginity and she achieved martyrdom." It is interesting to realise that St Ambrose might easily have conversed with men who were actually present at the scene; though it must be admitted that the date, 305, commonly assigned for the martyrdom, depends on no conclusive evidence.

It is necessary to add to the account (based mainly on Prudentius, *Peristephanon*, 14) which is given above by Alban Butler, that the best modern authorities incline to the view that little reliance can be placed on the details of the story. They point out that the " Acts " of St Agnes, attributed unwarrantably to St Ambrose, can hardly be older than A.D. 415, and that these seem to represent an attempt to harmonise and embroider the discordant data found

* *Caput inflexit ;* as noticed below, this may mean " turned her head aside " in order that the executioner, whom St Ambrose calls *percussor*, might more conveniently pierce her throat with his sword.

in the then surviving traditions. St Ambrose, as just quoted, in his quite genuine sermon, *De Virginibus* (A.D. 377), says of St Agnes's martyrdom *cervicem inflexit*,* "she bent her neck," from which it is commonly inferred that she was decapitated. This view is supported by Prudentius's explicit statement that her head was struck off at one blow. On the other hand, the epitaph written by Pope St Damasus speaks of "flames," and beyond this says nothing as to the manner of her death; while from the beautiful hymn, *Agnes beatae virginis* (which Walpole, Dreves, and others now recognise as a genuine work of St Ambrose), it clearly follows that she was not beheaded, otherwise she could not after the blow was struck (*percussa*) have drawn her cloak modestly around her and have covered her face with her hand. It seems plain that in the writer's view she was stabbed in the throat or breast. From these apparent contradictions many critics conclude that already in the second half of the fourth century all memory of the exact circumstances of the martyrdom had been forgotten, and that only a vague tradition survived.

In any case, however, there can be no possible doubt of the fact that St Agnes was martyred, and that she was buried beside the Via Nomentana in the cemetery afterwards called by her name. Here a basilica was erected in her honour before 354 by Constantina, the daughter of Constantine, and wife of Gallus, and the terms of the acrostic inscription set up in the apse are still preserved to us (see Duchesne, *Liber Pontificalis*, i, 196), but it tells us nothing about St Agnes except that she was "a virgin" and "victorious." Again, the name of St Agnes is entered in the *Depositio Martyrum* of A.D. 354, under the date January 21, together with the place of her burial. There is also abundant subsidiary evidence of early cultus in the frequent occurrence of representations of the child martyr in "gold glasses," etc., and in the prominence given to her name in all kinds of Christian literature. "Agnes, Thekla, and Mary were with me," said St Martin to Sulpicius Severus; where he seems to assign precedence to Agnes even above our Blessed Lady. St Agnes is, of course, one of the saints named in the canon of the Mass.

It is quite possible that Père Jubaru is right in his attempt to reconcile the data supplied by Pope Damasus and St Ambrose, but

* Mr. A. S. Walpole, *Early Latin Hymns* (1922), p. 69, urges that *inflexit* "may mean bent aside in order to admit the point of the sword," and quotes parallel passages from the classics in support of this view. This is also the view of Père Jubaru. There can be no question that stabbing in the throat was a common way of despatching the condemned, and was regarded as the most merciful form of *coup de grâce*.

it would not follow as a necessary consequence that he is also right in his theory that in the Greek "Acts" we have an amalgamation of the story of two different St Agneses. With regard to the great St Agnes, he contends that she was a child in Rome, that she consecrated to God her virginity, that she turned away from all suitors, and when persecution came that she deliberately left her parents' house and offered herself to martyrdom, that she was threatened with death by fire in an attempt to shake her constancy, but that, as she gave no sign of yielding, she was in fact stabbed in the throat. Père Jubaru, in his elaborate monograph, further claims to have discovered the reliquary, containing the greater portion of the skull of the youthful martyr, in the treasury of the Sancta Sanctorum at the Lateran. This treasury was opened in 1903 after it had been hidden from view for many hundred years, permission to do so having been obtained from Pope Leo XIII. The relic is considered by Father Grisar, S.J., and by many other archæologists to be in all probability quite authentic, since a regular custom had grown up in the ninth century of separating the head from the rest of the bones when entire bodies of saints were enshrined in the churches.* It also seems certain that the body of St Agnes was at that date preserved under the altar of her basilica, and further that on opening the case in 1605 it was found without a head.† From a medical examination of the fragments of the skull in the Sancta Sanctorum, Dr. Lapponi pronounced that the dentition showed conclusively that the head was that of a child about thirteen years of age. The more extravagant miracles which occur in the so-called "Acts" are now admitted by all to be a fiction of the biographer. The case of St Agnes is, therefore, typical, and affords conclusive proof that the preposterous legends so often invented by later writers who wish to glorify the memory of a favourite saint cannot in themselves be accepted as proof that the martyrdom is fabulous and that the saint never existed.

In art St Agnes is commonly represented with a lamb and a palm, the lamb, no doubt, being originally suggested by the resemblance of the word *agnus* (a lamb) to the name Agnes. In Rome, on the feast of St Agnes each year, while the choir in her church on the Via Nomentana are singing the antiphon *Stans a dextris ejus agnus nive candidior* (on her right hand a lamb whiter than snow) two white lambs are offered at the sanctuary rails. They are blessed and then cared for until the time comes for shearing

* See Grisar, *Die römische Kapelle Sancta Sanctorum und ihr Schatz* (1908), 103.

† *Ibid.*

them. Out of their wool are woven the pallia which on the vigil of SS Peter and Paul are laid upon the altar in the "Confession" at St Peter's immediately over the body of the great Apostle. These pallia are sent to Archbishops throughout the Church "from the body of Blessed Peter" in token of the jurisdiction which they derive ultimately from the Holy See, the centre and source of religious authority.

The "Acts" of St Agnes are printed in the *Acta Sanctorum*, January 21. The Greek "Acts" were first edited by P. Franchi de' Cavalieri, *S. Agnese nella tradizione e nella legenda* (1899), together with a valuable discussion of the whole question. See also the monograph of F. Jubaru, S.J., *Sainte Agnès d'après de nouvelles Recherches* (1907) and further *Sainte Agnès, Vierge et Martyre* (1909); *Dict. d'Archéologie*, I, 905-965; *Analecta Bollandiana* (1900), xix, 227-228; P. Franchi in *St. e Testi*, xix, 141-164; *Bessarione* (1911), viii, 218-245

ST FRUCTUOSUS, Bishop of Tarragona, and his Companions, Martyrs

A.D. 259

St Fructuosus was the zealous and truly apostolic bishop of Tarragona, then the capital city of Spain. When the persecution of Valerian and Gallienus was raging in the year 259, he was arrested by order of Emilian the governor, along with two deacons, Augurius and Eulogius, on Sunday, January 16. He was then lying down in his bed, and only asked leave to put on his shoes; after which he cheerfully followed the guards, who committed him and his two companions to close prison, where they all spent the time in fervent prayer, full of joy at the prospect of the crown prepared for them. Fructuosus gave his blessing to the faithful who visited him and recommended themselves to his prayers. On Monday he baptised in gaol a catechumen named Rogatianus. On Wednesday he kept the usual fast of the stations* till none, or three o'clock in the afternoon. On Friday, the sixth day after their commitment, January 21, the governor ordered them to be brought before him, and asked Fructuosus if he knew the contents of the late edict of the emperors. The saint answered that he did not, but that whatever they were he was a Christian. "The emperors," said Emilian, "command all to sacrifice to the gods." Fructuosus answered, "I adore one God, who made heaven and earth and all things therein." Emilian

* Wednesdays and Fridays were fast-days at that time; but only till none, that is, three in the afternoon. This was called the fast of the stations.

said, "Do you not know that there are other gods?" "No," replied the saint. The proconsul said, "I will make you know it shortly." St Fructuosus then lifted up his eyes to heaven, and began to pray in private. The proconsul broke out into this exclamation: "What is left to any man to fear or adore on earth if he despises the worship of the immortal gods and of the emperors?" Then, turning to Augurius, he bade him pay no regard to what Fructuosus had said, but the deacon satisfied him in few words that he adored the same almighty God. Emilian lastly addressed himself to the other deacon, Eulogius, asking him if he did not adore Fructuosus. The holy man answered, "I adore not Fructuosus, but the same God whom he adores." Emilian asked Fructuosus if he was a bishop, and added upon his confessing it, "Say, rather, you have been one," meaning that he was about to lose that dignity along with his life, and immediately condemned them to be burnt alive.

The pagans themselves could not refrain from tears on seeing them led to the amphitheatre, for they loved Fructuosus on account of his rare virtues. The Christians accompanied them overwhelmed by a sorrow mixed with joy. The martyrs exulted to behold themselves on the verge of a glorious eternity. The faithful offered St Fructuosus a cup of wine, but he would not taste it, saying it was not yet the hour for breaking the fast, which was observed on Fridays till three o'clock, and it was then only ten in the morning. The holy man hoped to end the station, or fast of that day, with the patriarchs and prophets in heaven. When they were come into the amphitheatre, Augustalis, the Bishop's lector, came to him weeping, and begged he would permit him to pull off his shoes. The martyr said he could easily put them off himself, which he did. Felix, a Christian soldier, stepped forward and desired he would remember him in his prayers. Fructuosus said aloud, "I am bound to pray for the whole Catholic Church spread over the world from the east to the west," as if he had said, observes St Augustine, who much applauds this utterance,* "Remain always in the bosom of the Catholic Church, and you will have a share in my prayers." Martial, one of his flock, desired him to speak some words of comfort to his desolate church. The Bishop, turning to the Christians, said, "My brethren, the Lord will not leave you as a flock without a shepherd. He is faithful to His promises. Do not grieve for me. The hour of my suffering is short." The martyrs were fastened to wooden stakes to be burnt, but the flame seemed at first to respect their bodies, consuming only the bands with which their hands

* Serm. 273.

were tied and giving them liberty to stretch out their arms in the form of a cross in prayer. It was in this posture that they gave up their souls to God before the fire had touched them. Babylas and Mygdone, two Christian servants of the governor, saw the heavens open, and the saints carried up with crowns on their heads. The faithful came in the night, extinguished the fire, and took out the half-burnt bodies. Everyone carried some part of their remains home with him, but being admonished from heaven, brought them back and laid them in the same monument. St Augustine has left us a panegyric on St Fructuosus, pronounced on the anniversary day of his martyrdom. This feast, on January 21, has always been famous in the Western Church, especially in Spain and Africa.

This account of the passion of St Fructuosus belongs to that comparatively small class of the Acts of the Martyrs which all critics agree in regarding as authentic. Even Harnack says (*Chronologie bis Eusebius*, II, 473) that the document "awakens no suspicion." It is printed in the *Acta Sanctorum*, January 21, in Ruinart and elsewhere; but no thoroughly critical edition of the text has yet appeared. See Delehaye, *Les Passions des Martyrs et les Genres Littéraires* (1921), p. 144, and also his *Origines du Culte des Martyrs* (1912), 80 and 416. What more especially establishes the authenticity of the Acts of St Fructuosus is the fact both St Augustine and Prudentius were evidently acquainted with them.

ST PATROCLUS, MART.

A.D. 259 (?)

Concerning the Martyr St Patroclus, St Gregory of Tours comments that the popular devotion to him was greatly increased by the discovery of a copy of his Passion or "Acts." He was buried at or near Troyes, where he suffered, and over his tomb was a little oratory, but the only cleric who served it was a "lector" (one of the minor orders), and we may fairly infer from Gregory's language that no great interest was taken in the shrine. One fine day, however, this lector (reader) went to the Bishop and showed him a hastily written manuscript which professed to be a copy of the Acts of St Patroclus. The account he gave of it was that a stranger had asked for hospitality who had in his possession a manuscript containing the Passion of St Patroclus. The lector said he had borrowed it, and by sitting up all night had copied the document, but had, of course, returned the original to the owner who went away next morning. It is an extremely significant fact, well worthy of the attention of every student of Merovingian hagiography, that

the Bishop of Troyes only scolded and cuffed him well, declaring that the lector had invented the whole story and that there had been no traveller and no manuscript. Obviously the rulers of the Church at that period were well aware that the fabrication of fictitious acts was going on freely. St Gregory, however, declares that in this case, when a military expedition invaded Italy a short time afterwards, some of the members brought back with them a Passion of St Patroclus identical with that which the lector had copied. The result was an immense revival of devotion to the saint. He was a prominent Christian of exceptional charity and holiness. He was arrested either when a certain governor called Aurelian (259) or when the Emperor Aurelian himself came to Troyes (275). Answering fearlessly and defiantly, he was sentenced to death. In an attempt to drown him in the Seine he escaped from the executioners, but was recaptured and then beheaded. His relics were eventually carried to Soest in Westphalia, where they still repose.

See *Acta Sanctorum* for January 21; Allard, *Histoire des Persécutions*, III, 101 *seq.*; Giefers, *Acta S. Patrocli* (Soest, 1857).

ST EPIPHANIUS, Bishop of Pavia

A.D. 496

The reputation of Epiphanius for sanctity and miracles gave him the highest credit with the weak Roman emperors of his time, and with the Kings Odoacer and Theodoric, though all of opposite interests. By his eloquence and charity he tamed savage barbarians, won life and liberty for whole armies of captives, and secured the abolition of many oppressive laws, with the mitigation of heavy public imposts and taxes. By his profuse charities he preserved an immense number of the famine-stricken from perishing, and by his zeal he stemmed the torrent of iniquity in times of universal disorder. He undertook an embassy to the Emperor Anthemius, and another to King Euric at Toulouse; both in the hope of averting the dangers of war. He rebuilt Pavia, which had been destroyed by Odoacer, and mitigated the fury of Theodoric in the heat of his victories. He set out on a journey into Burgundy to redeem the captives, detained by Kings Gondebald and Godegisilus, but on his return died of cold and fever at Pavia, in the fifty-eighth year of his age. His death was really that of a martyr of charity, and during his lifetime he seems to have been honoured by his flock with a profusion of

endearing and complimentary names. They called him the "peacemaker," the "glory of Italy," the "light of bishops," and also *Papa—i.e.*, the "Father."

His body was translated to Hildesheim in Lower Saxony, in 963. Brower thinks it lies in a silver coffin near the high altar. His name is inserted in the Roman Martyrology. See his panegyric in verse, by Ennodius, his successor, reputed to be the masterpiece of that author, and edited in the *Acta Sanctorum*, as also in the *Monumenta Germaniæ*, *Auct. Antiquiss.*, vii, 84-110. *Cf. Analecta Bollandiana* (1898), xvii, 124-127.

ST VIMIN, OR WYNNIN, OR GWYNNIN, BP. CONF., SCOTLAND

? *c.* 579

By the fervent practice of monastic discipline in one of the famous abbeys in Fifeshire, St Vimin qualified himself to become, by word and example, a guide to many chosen souls in the paths of evangelical perfection. This appeared in the fruits of his zealous preaching, when he was raised to the abbatial, and soon after to the episcopal, dignity. At that time, since very few bishoprics were erected in Scotland, it was customary for learned and holy priests in great monasteries to receive episcopal consecration, and to be attended by other monks in performing their functions. This we may learn from Venerable Bede, who mentions the practice, when speaking of St Aidan. St Vimin, to shun the danger of vainglory, to which the reputation of the many miracles which he had wrought exposed him, removed to a more solitary place, and there founded the Abbey of Holy-wood, called in Latin Sacrum-boscum, in succeeding ages famous for many learned men, particularly the great mathematician, John à Sacro-bosco, in the thirteenth century.

The noble and very ancient family of Wemys, in Fifeshire, is said in Scotland to be of the same lineage with this saint. The ancient prayer in the Aberdeen breviary on his festival, and other monuments, bear evidence to the great devotion of the ancient Scottish Church to his memory. See *Breviarium Aberdonense et Chronicon Skonense*. The account printed above is that given by Butler with only the modification of the spelling of a few names. The most vexatious confusion prevails concerning the history of this saint; and the long account in Forbes, *Kalendars of Scottish Saints*, 463-466, seems inclined to identify Wynnin with an Irish St Ferran or even with St Frigdianus.

ST MEINRAD (OR MEGINRAT), HERMIT AND MARTYR

A.D. 861

As the patron and in some sense the founder of the famous abbey of Einsiedeln in Switzerland, one of the few which have preserved unbroken continuity since Carolingian times, St Meinrad cannot here be passed over. By birth he is supposed to have been connected with the family of the Hohenzollerns. He became a priest, entered the Benedictine Order at Reichenau, and later on was given some teaching work beside the upper Lake of Zurich. His soul, however, pined for solitude, and for the opportunity of devoting himself entirely to austerity and contemplation. He consequently sought out a spot in a dark forest, and there, with the permission of his superiors, he settled about the year 829. The fame of his sanctity, however, brought him many visitors, and seven years later he found it necessary to move still further south and further from the abodes of men. The place where he finally took up his abode is now called Einsiedeln (hermitage). There he lived for twenty-five years, carrying on a constant warfare with the devil and the flesh, but favoured by God with many consolations. On January 21, 861, he was visited by two ruffians who had conceived the idea that he had rich treasures somewhere stored away. Though, by divine revelation, he knew their purpose, he courteously offered them food and hospitality. In the evening they smashed in his skull with clubs, but finding nothing, they took to flight. The legend says that two ravens pursued them with hoarse croakings all the way to Zurich. By this means the crime was eventually discovered and the two murderers burnt at the stake. The body of the saint was conveyed to Reichenau and there preserved with great veneration. Some forty years later Bd. Benno, a priest of noble Swabian family, went to take up his abode in St Meinrad's hermitage at Einsiedeln. Though forced, much against his inclination, in 927 to accept the archbishopric of Metz, he returned to Einsiedeln later on, gathering round him a body of followers who eventually became the founders of the present Benedictine abbey.

See the *Acta Sanctorum* for January 21, also the Life of St Meinrad in the *Monumenta Germaniæ Scriptores*, XV, 445 *seq.* There are many modern accounts of St Meinrad; see *e.g.* O. Ringholz, *Wallfahrtsgeschichte U. L. Frau von Einsiedeln*, pp. 1-6. The two ravens appear in the arms of Einsiedeln and are also used as the emblems of the saint. The head and some other relics are now preserved there.

BD. IÑÈS DE BENIGANIM, VIRGIN

A.D. 1696

Blessed Iñès de Beniganim, to use the name by which she is best remembered amongst her own countrymen, was born in a village near Valencia in Spain, on February 9, 1625. Her pious parents, Luis Albinana and Vincentia Gomar, were of noble family, but poor in this world's goods. From earliest childhood Iñès gave herself to God, shunning even the childish pastimes of her companions and spending her days in prayer and mortification. Her extraordinary modesty and simplicity of heart compelled the respect even of those who had little regard for virtue. In spite of many trials which came upon her after her father's early death, she eventually accomplished her purpose of consecrating herself to God in a convent of barefooted Augustinian hermitesses at Beniganim. Here Sister Josepha Maria of St Agnes, as she was called in religion, made great strides in perfection, regarding herself as the meanest of all, ready at every moment to render a service to the youngest of her religious sisters. Her bodily austerities were very severe, and she often contrived to spend much of the night before the Blessed Sacrament. In return for her fervour, after long periods of desolation and temptation most patiently borne, she was endowed by God with a remarkable gift of prophecy and of the discernment of spirits, which led to her being consulted in spiritual matters, much to her own confusion, by some of the highest grandees of Spain. She lived until the age of seventy-one, dying on the feast of her patron St Agnes, January 21, 1696. She was beatified by Pope Leo XIII in 1888.

See the brief of beatification and documents of the process: *Kirchliches Handlexikon* under "Josepha-Maria."

JANUARY 22

ST VINCENT, MARTYR

A.D. 304

THE glorious martyr St Vincent was instructed in the sacred sciences and in Christian piety by Valerius, the Bishop of Saragossa, who ordained him his deacon, and appointed him, though very young, to preach and instruct the people. Dacian, a most cruel persecutor, was then governor of Spain. The Emperors Diocletian and Maximian published their second and third edicts against the Christian clergy in the year 303, which in the following year were put in force against the laity. It seems to have been before these last that Dacian put to death eighteen martyrs at Saragossa, who are mentioned by Prudentius, and in the Roman Martyrology for January 16, and that he apprehended Valerius and Vincent. They shed some of their blood at Saragossa, but were soon after transferred to Valencia, where the governor let them lie long in prison, suffering extreme famine and other miseries. The proconsul hoped that this lingering torture would shake their constancy, but when they were at last brought before him, he was surprised to see them still intrepid in mind, and vigorous in body, so that he reprimanded his officers for not having treated the prisoners according to his orders. Then turning to the champions of Christ, he employed alternately threats and promises to induce them to sacrifice. Valerius, who had an impediment in his speech, making no answer, Vincent said to him, "Father, if you order me, I will speak." "Son," said Valerius, "as I committed to you the dispensation of the word of God, so I now charge you to answer in vindication of the faith which we defend." The holy deacon then informed the judge that they were ready to suffer everything for the true God, and that in such a cause they could pay no heed either to threats or promises. Dacian contented himself with banishing Valerius.* As for St Vincent, he was determined to assail his

* He is named in the Roman Martyrology on January 28, and his relics are kept with veneration at Saragossa, where they were famous for miracles wrought even in the seventeenth century. See the *Acta Sanctorum*, January 28, p. 838.

resolution by every torture which his cruel temper could suggest. St Augustine assures us that he suffered torments far beyond what any man could possibly have endured, unless supported by a supernatural strength; and that in the midst of them he preserved such peace and tranquillity in his words, countenance, and gestures as astonished his very persecutors, and visibly appeared as something divine. At the same time the rage and chagrin felt by the proconsul were manifest in the twitching of his limbs, the angry glint in his eyes, and the unsteadiness of his voice.

The martyr was first stretched on the rack by his hands and feet, drawn by cords and pullies, till his joints were almost torn asunder; and whilst he hung in this posture his flesh was unmercifully torn with iron hooks. Vincent, smiling, called the executioners weak and faint-hearted. Dacian thought they spared him, and caused them to be beaten, which afforded the champion an interval of rest; but they soon returned to him, resolved fully to satisfy the cruelty of their master, who excited them all the while to exert their utmost strength. They twice stayed their hands to take breath, and let his wounds grow cold; then began with fresh vigour to rend and tear his body, which they did in all its limbs and parts with such cruelty that his bones and viscera were in most places exposed bare to sight. The more his body was mangled, the more did the divine presence cherish and comfort his soul, and light up his countenance with unmistakable happiness. The judge, seeing the streams of blood which flowed from all the parts of his body, and the frightful condition to which it was reduced, was obliged to confess with astonishment that the courage of this young cleric had vanquished him, and his rage seemed for the time to have spent itself. At any rate he ordered a cessation of the torments, begging of the saint for his own sake that if he could not be prevailed upon to offer sacrifice to the gods, he would at least give up the sacred books to be burnt, according to the order of the late edicts. The martyr answered uncompromisingly that he feared his torments less than the false compassion of which he now made a display. Dacian, more incensed than ever, condemned him to the most cruel of tortures—that of fire upon a kind of gridiron, called by the acts "the legal torture."* The saint walked with joy to this frightful apparatus of torment, so as almost to get the start of his executioners, such was his desire to suffer. He mounted cheerfully the iron bed, in which the bars were formed like scythes, full of sharp spikes made red-hot by the fire underneath. On this dreadful gridiron the martyr was stretched at full length, and bound fast down. He

* Quaestio legitima.

was not only scourged thereon, but, while one part of his body was broiling next the fire, the other was tortured by the application of red-hot plates of iron. His wounds were rubbed with salt, which the activity of the fire forced the deeper into his flesh and entrails. All the parts of his body were tormented in this manner, one after the other, and each several times over. The melted fat dropping from the flesh nourished and increased the flames, which, instead of tormenting, seemed, as St Augustine says, to give the martyr new vigour and courage; for the more he suffered, the greater seemed to be the inward joy and consolation of his soul. The rage and confusion of the tyrant exceeded all bounds: he completely lost his self-command, and was continually inquiring what Vincent did and what he said, but was always answered that he suffered with joy in his countenance, and seemed every moment to acquire new strength and resolution. He lay unmoved, his eyes turned towards heaven, his mind calm, and his heart fixed on God in continual prayer.

At last, by the command of the proconsul, he was thrown into a dungeon, and his wounded body laid on the floor strewed with broken potsherds, which opened afresh his ghastly wounds, and cut his bare flesh. His legs were set in wooden stocks, stretched very wide, and strict orders were given that he should be left without provisions, and that no one should be admitted to see or speak to him. But God sent His angels to comfort him, with whom he sung the praises of his protector. The gaoler, observing through the chinks the prison filled with light, and the saint walking and praising God, was converted upon the spot to the Christian faith, and was afterwards baptised. At this news Dacian chafed, and even wept with rage, but he ordered that the prisoner should be allowed some repose. The faithful were then permitted to see him, and coming in troops wiped and kissed his wounds, and dipped cloths in his blood, which they kept as an assured protection for themselves and their posterity. After this a soft bed was prepared for him, on which he was no sooner laid than he expired. It was the happy moment he had never ceased to pray for since he realised that it might be his privilege to lay down his life for Christ. Dacian commanded his body to be thrown out upon a marshy field among rushes, but a raven defended it from wild beasts and birds of prey. The acts in Ruinart and the Bollandists and a sermon attributed to St Leo add that it was then tied to a great stone and cast into the sea in a sack, but miraculously carried to the shore, and revealed to two Christians.

God never more visibly manifested His power or gave more

wonderful proof of His love for His Church, than when He suffered it to groan under relentless persecution; nor does His grace anywhere appear more triumphant than in the victories of His martyrs under the severest trials, and in the heroic virtues which they displayed amidst torments and insults. We, on the other hand, when anything goes wrong with us, are apt to fall into discouragement, and to show by our gloom and our impatience that we think the burden intolerable. When nature feels the smart, it is true that we may lawfully pray to be delivered from our cross if this be conducive to God's honour, but we must be careful never to give in under our trials, or consent to the least secret murmuring. Let us try to bear them, if not with joy, at least with perfect submission; and we may remain assured that God only seems to withdraw Himself from us in order that we may follow Him more earnestly, and unite ourselves more closely to Him.

In the above account Alban Butler has mainly followed the narrative of the poet Prudentius (*Peristephanon* 5). The so-called "Acts," though included by Ruinart among his *Acta sincera*, have unquestionably been embroidered rather freely by the imagination of the compiler, who lived, it seems, centuries after the event. At the same time St Augustine in one of his sermons on St Vincent speaks of having the Acts of his martyrdom before him, and it may possibly be that a much more concise summary, printed in the *Analecta Bollandiana* (1882), I, 259-262, represents in substance the document to which St Augustine refers. The story of the translations and diffusion of the relics of St Vincent is confused and not very trustworthy. We hear of them not only in Valencia and Saragossa, but also in Castres (Aquitaine), Le Mans, Paris, Lisbon, Bari, etc. What is quite certain is that his cultus spread widely through the Christian world at a very early date, penetrating even to certain Eastern regions (see *Römische Quartalschrift*, 1907, xxi, 135-138). In early art the most characteristic emblem of St Vincent is the raven which is sometimes represented as perched upon a millstone. When we only have a statue with a deacon's dalmatic and a palm-branch, it is almost impossible to decide whether it is intended for St Vincent, St Laurence, or St Stephen. St Vincent seems to have been honoured in some wine-growing districts as the patron of vine-dressers, the explanation for which is probably to be found in the fact that his name suggests some connection with wine. See P. Allard, *Histoire des Persécutions*, iv, 237-250; Delehaye, *Les Origines du Culte des Martyrs* (1912), 418-419; H. Leclercq, *Les Martyrs*, II, 437-439; B. H. L., 1247-1248.

ST BLÆSILLA, Widow

A.D. 383

But for the letters of St Jerome, very little would be known of the youthful widow St Blæsilla. On the death of her husband, after seven months of married life, St Blæsilla was attacked by fever. Yielding to the promptings of grace, she determined to devote herself to practices of devotion. After her sudden recovery she spent the rest of her short life in great austerity. St Jerome, writing to her mother, St Paula, speaks in very high terms of her holiness. It was at her request that St Jerome began his translation of the Book of Ecclesiastes. St Blæsilla died at Rome in 383 at the early age of twenty.

See the *Acta Sanctorum*, January 22, and *Dict. of Christian Biography*, I, 320.

ST ANASTASIUS, Martyr

A.D. 628

The holy cross of Christ, when it was carried away into Persia by Chosroës, in the year 614, after he had taken and plundered Jerusalem, nevertheless had its victories. Of one such victory Anastasius was the visible trophy. He was a Persian, son of a Magian, instructed in the sciences of that sect, and a young soldier in the Persian army. Upon hearing the news of the taking of the cross by his King, he grew inquisitive concerning the Christian religion, and its sublime truths made such an impression on his mind that when he came back to Persia from an expedition into the Roman Empire, he left the army with his brother and retired to Hierapolis. In that city he lodged with a devout Persian Christian, a silversmith, with whom he often went to prayer. The holy pictures which he saw made a great impression, and gave him occasion to inquire more into our faith, and to admire the courage of the martyrs, whose glorious sufferings were painted in the churches. At length, wishing to be baptised, he quitted Hierapolis, a city then subject to the Persians, and went to Jerusalem, where he received holy baptism from Modestus, who governed that church as vicar, during the absence of the Patriarch Zachary, whom Chosroës had led away captive into Persia. In baptism he changed his Persian name

Magundat into that of Anastasius, to remind him, according to the meaning of that Greek word, that he had risen from death to a new and spiritual life. He had prepared himself with wonderful devotion for the sacrament whilst a catechumen, and his fervour did not relax during the days which followed when the newly baptised wore white garments and spent their time in prayer and in receiving fuller instruction in the faith. At the end of this term, Anastasius, the better to fulfil his sacred baptismal vows and obligations, asked to become a monk in a monastery five miles distant from Jerusalem. Justin, the abbot, made him first study Greek and learn the psalter by heart; then, cutting off his hair, he gave him the monastic habit in the year 621.

The future martyr's first experiences of monastic life were not untroubled. He was assailed by all kinds of temptations, and by the recollection of the magical practices and superstitions which his father had taught him. He met these by a frank disclosure to his director of all his difficulties, and by extreme earnestness in prayer and in the performance of all the monastic duties. He was haunted, however, by an intense desire to give his life for Christ, and at the end of seven years he seems to have obtained leave to set out upon a pilgrimage. He went, among other places, to Cæsarea, then, like the greater part of Syria, under Persian rule. Having boldly denounced their religious rites and superstitions, he was arrested and brought before Marzabanes the governor, when he confessed his own Persian birth and conversion to Christianity. Marzabanes sentenced him to be chained by the foot to another criminal, and his neck and one foot to be also linked together by a heavy chain, and condemned him in this condition to carry stones. The Persians, especially those of his own province of Rasech, and his former acquaintances, upbraided him as the disgrace of his country, kicked and beat him, plucked his beard, and loaded him with burdens above his strength. The governor sent for him a second time, but could not prevail with him to pronounce the impious words which the Magians used in their superstitions. The judge then threatened he would write to the King if he did not comply. "Write what you please," said the saint, "I am a Christian: I repeat it again, I am a Christian." Marzabanes ordered him to be beaten with clubs. The executioners were preparing to bind him fast on the ground, but the saint declared that he had courage enough to lie down under the punishment without moving, and that he regarded it as his greatest happiness to suffer for Christ. He only begged leave to put off his monk's habit, lest it should be treated with contempt, which only his body deserved. Having thus removed his outer

garment he stretched himself on the ground, and without being bound did not stir all the time the cruel torment continued. The governor again threatened to inform the King of his obstinacy. "Whom ought we rather to fear," said Anastasius, "a mortal man, or God who made all things out of nothing?" The judge pressed him to sacrifice to fire, and to the sun and moon. The saint answered he could never acknowledge as gods creatures which God had made only for our use: upon which he was remanded to prison.

His old abbot, hearing of his sufferings, sent two monks to assist him, and ordered prayers for him. The confessor, after carrying stones all the day, spent the greater part of the night in prayer, to the surprise of his companions, one of whom, a Jew, saw and showed him to others at prayer in the night, shining in brightness and glory like a blessed spirit, and angels praying with him. As Anastasius was chained to a man condemned for a public crime, he prayed always with his neck bowed downwards, keeping his chained foot near his companion not to disturb him. Marzabanes in the meantime having informed Chosroës, and received his orders, let the martyr know that the King would be satisfied on condition he would only by word of mouth abjure the Christian faith, after which he might choose whether he would be an officer in the King's service or still remain a Christian and a monk, adding that he might in his heart always adhere to Christ, provided he would but for once renounce Him in words privately, in his presence, "in which," he declared, "there could be no harm, nor any great injury to his Christ." Anastasius answered firmly that he would never dissemble or seem to deny his God. Then the governor told him that he had orders to send him bound into Persia to the King. "There is no need of binding me," said the saint: "I go willingly and cheerfully to suffer for Christ." The governor gave orders that he and two other prisoners should set out after five days. In the meantime, on the feast of the Exaltation of the Cross, September 14, at the intercession of the Comerciarius, or tax-gatherer for the King, who was a Christian of distinction, Anastasius had leave to go to the church and assist at the divine service. His presence and exhortations encouraged the faithful, excited the tepid to fervour, and moved all to tears. He dined that day with the Comerciarius, and then returned with joy to his prison. On the day appointed, the martyr left Cæsarea with two other Christian prisoners, under a strict guard, and was followed by one of the monks whom the abbot had sent to console him. The acts of his martyrdom were afterwards written by this monk. The saint received great marks of honour, much against his inclination, from the Christians wherever he came. This made

him fear lest human applause should rob him of his crown. He consequently wrote from Hierapolis, and again from the River Tigris to his abbot, begging the prayers of his brethren.

Being arrived at Barsaloe in Assyria, six miles from Discartha or Dastagerde, near the Euphrates, where the King then was, the prisoners were thrown into a dungeon till his pleasure was known. An officer came from Chosroës to interrogate the saint, who made answer, with regard to his magnificent promises, in these words: "My poor religious habit shows that I despise from my heart the gaudy pomp of the world. The honours and riches of a King, who must shortly die himself, are no temptation to me." Next day the officer returned to the prison, and endeavoured to intimidate him by threats and upbraidings. But the saint said calmly: "My lord judge, do not give yourself so much trouble about me. By the grace of Christ I am not to be moved, so execute your pleasure without more ado." The officer caused him to be unmercifully beaten with staves, after the Persian manner, insulting him all the time, and often repeating that because he slighted the King's leniency he should be treated in that manner every day as long as he lived. This punishment was inflicted for three days; on the third the judge commanded him to be laid on his back, and a heavy beam pressed down by the weight of two men on his legs, crushing the flesh to the very bone. The martyr's tranquillity and patience astonished the officer, who went again to make his report to the King. In his absence the gaoler, being a Christian by profession, though too weak to resign his place rather than detain such a prisoner, gave everyone free access to the martyr. The Christians immediately filled the prison; everyone sought to kiss his feet or chains, and kept as relics whatever had been sanctified by contact with him. The saint, confused and indignant, strove to hinder them, but could not prevail. The officer, returning from the King, caused him to be beaten again, which the confessor bore more like a statue than as flesh and blood. Then he was hung up for two hours by one hand, with a great weight on his feet, and tempted by threats and promises. The judge, despairing of success, went back to the King for his last orders, which were that he and all the Christian captives should be put to death. He returned speedily to put them in execution, and caused Anastasius's two companions, with three score and six other Christians, to be strangled one after another, on the banks of the river, before his face. Meanwhile the judge continually urged the champion of Christ to return to the Persian worship, and to escape so disgraceful a death, promising, in case of compliance, that he should be made one of the greatest men in the court. Anastasius,

with his eyes lifted up to heaven, gave thanks to God for bringing his life to so happy an end, and said he looked for a more lingering death by having his limbs hacked off piecemeal, but seeing that God granted him one so easy, he embraced with joy this ignominious punishment of slaves. He was accordingly strangled, and after his death his head was cut off. This happened in the year 628, the seventeenth of the Emperor Heraclius, on January 22, on which day both the Latins and Greeks keep his festival. His body, among the other dead, was exposed to be devoured by dogs, but it was the only one they left untouched. It was afterwards redeemed by the Christians, who laid it in the monastery of St Sergius, a mile from the place of his triumph, in the city Barsaloe, which, from that monastery, was later on called Sergiopolis. The monk who attended him brought back his " colobium," or linen tunic without sleeves. The saint's body was afterwards carried to Palestine. Some years later it was removed to Constantinople, and lastly to Rome.

The seventh general council convened against the Iconoclasts proves the use of pious pictures from the miraculous image of this holy martyr, then kept at Rome and venerated together with his head. These are said to be still in the church belonging to the monastery of Our Lady ad Aquas Sylvias, which now bears the name of SS Vincent and Anastasius.

The Greek text of the Life of St Anastasius was published by H. Usener in 1894, and an early Latin version is in the *Acta Sanctorum* for January 22. A brief summary of the extracts read at the fourth session of the seventh Œcumenical Council in 787 will be found in Hefele-Leclercq, *Conciles*, III, 766, and the whole in Mansi, *Concilia*, xiii, 21-24; B. H. G., 6; B. H. L., 68. It is very difficult to understand upon what grounds St Anastasius is stated in the Carmelite Martyrology to have been " a monk of the Carmelite order."

ST DOMINIC OF SORA, Abbot

A.D. 1031

In the archives of Foligno in Etruria, the birthplace of our saint, it is stated that St Dominic's intercession was frequently invoked as a protection against thunderstorms. There seems to be no indication of the origin of this devotion. It may be due to some incident in his early life of which the record is lost; for authentic documents take up the story of his career from the time that he became a monk

in the Benedictine order. The whole of St Dominic's activities were devoted to the erection of monasteries and churches in various parts of Italy at Scandrilia, Sora, Sangro, and in other towns. Each monastery that he founded was apparently given its own abbot, so that Dominic himself might be free to begin work in another place. The intervals between the various foundations were devoted to solitary prayer until the saint received an intimation from God as to where he was to erect his next monastery. Yet, in the midst of this busy life, he found time to work for souls, and not infrequently the efforts he made to convert sinners were attended by striking miracles. Several of these are related by one who was probably an eye-witness, a monk named John, the disciple and constant companion of St Dominic. He died at the age of eighty in 1031 at Sora in Campania.

See the *Acta Sanctorum*, January 22; *Analecta Bollandiana* (1882), i, 282-322; Mabillon, *Acta Sanctorum Ordinis S. Benedicti*, saeculum 6, I, 356 *seq.*; B. H. L., pp. 330-339.

ST BRIHTWOLD, Bp. and Conf.

A.D. 1045

St Brihtwold had been a monk of Glastonbury, and in 1005 he was consecrated Bishop of Ramsbury, or, as the Anglo-Saxon chronicle phrases it, " he succeeded to the bishop's stool of Wiltshire." He was, in fact, the last Bishop of Ramsbury, for in the time of his successor the see was removed to Old Sarum. Brihtwold, if we may trust the brief notices left us by William of Malmesbury and Simeon of Durham, seems to have been specially remembered by his contemporaries on account of his visions and prophecies, in which the Apostle St Peter was associated with the succession to the throne of the holy King St Edward the Confessor in 1042. St Brihtwold was a great benefactor to the Abbey of Malmesbury as well as to his own Abbey of Glastonbury, in which last he was buried after his death in 1045.

See Stanton, *Menology*, 31-32; *Dict. Nat. Biog.*, vi, 344.

JANUARY 23

ST RAYMUND OF PEÑAFORT, Conf.

A.D. 1275

THE family of Peñafort claimed descent from the Counts of Barcelona, and was nearly allied to the Kings of Aragon. Raymund was born in 1175, at Peñafort, a castle in Catalonia, which in the fifteenth century was transformed into a convent of the order of St Dominic. He made such rapid progress in his studies that at the age of twenty he taught philosophy at Barcelona. This he did gratis, and with so great reputation, that he began then to be consulted by the ablest masters. His principal care was to instil into his scholars maxims of solid piety, to compose all differences among the citizens, and to relieve the distressed. When he was about thirty years of age he went to Bologna, in Italy, to perfect himself in the study of the canon and civil law. He took the degree of Doctor in that faculty, and taught with the same disinterestedness and charity as he had done in his own country. In 1219 Berengarius, Bishop of Barcelona, who had been at Rome, took Raymund home with him, to the great regret of the university and senate of Bologna; and, not content with giving him a canonry in his church, made him his archdeacon, grand vicar, and "Official." He was a perfect model to the clergy by his innocence, zeal, devotion, and boundless liberalities to the poor, whom he called his creditors. In 1222 he assumed the religious habit of St Dominic at Barcelona, eight months after the death of the holy founder, and in the forty-seventh year of his age. No one of the young novices was more humble, more obedient, or more fervent than he. To imitate the obedience of a Man-God, who reduced Himself to a state of subjection to His own creatures, the saint resolved to follow the guidance of his director in all things. And it was upon this complete repression of self that he laid the foundation of the high sanctity at which he aimed. The grace of prayer perfected the work which mortification had begun. In a spirit of compunction he begged of his superiors that they would enjoin him some severe penance, to expiate the complacency which he said he had sometimes taken in his teaching. They, indeed, imposed on him a penance, but not quite such as he expected. It

was to write a collection of cases of conscience for the convenience of confessors and moralists. This led to the compilation of the *Summa de Casibus Poenitentialibus*, the first work of its kind.

Raymund joined to the exercises of his solitude the functions of an apostolic life, by labouring without intermission in preaching, instructing, hearing confessions, and converting heretics, Jews, and Moors. Among his penitents were James, King of Aragon, and St Peter Nolasco, with whom he concerted the foundation of the order of the Blessed Virgin de Mercede for the redemption of captives. James, the young King of Aragon, had married Eleonora of Castile within the prohibited degrees, without a dispensation. A legate was sent by Pope Gregory IX to examine and judge the case. In a council of Bishops of the two kingdoms, held at Tarragona, he declared the marriage null, but that their son Don Alphonso should be reputed lawfully born, and heir to his father's crown. The King had taken his confessor with him to the council, and the Cardinal Legate, charmed with his talents and virtue, associated him in his legation, and gave him a commission to preach the holy war against the Moors. The servant of God acquitted himself of his new duties with much prudence, zeal, and charity, and in this indirect manner paved the way for the ultimate overthrow of the infidel in Spain. His labours were no less successful in the reformation of the morals of the Christians detained in servitude under the Moors, which had been corrupted by their long slavery and intercourse with these infidels. Raymund showed them, by words full of heavenly unction, that, to triumph over their political foes they must first conquer their spiritual enemies, and subdue sin in themselves which made God their enemy. Inculcating these and the like spiritual lessons, he journeyed through Catalonia, Aragon, Castile, and other countries. So general a change was wrought hereby in the manners of the people that it seemed incredible to all but those who were witnesses of it. By their conversion the anger of God was appeased, and the arms of the faithful became terrible to their enemies. The Kings of Castile and Leon freed many places from the Moorish yoke. Don James, King of Aragon, drove them out of the islands of Majorca and Minorca, and soon after, in 1237, out of the whole kingdom of Valencia. Pope Gregory IX, having called St Raymund to Rome in 1230, nominated him his "*Capellanus*" (which was the title of the Auditor of the causes of the apostolic palace), and also Grand Penitentiary. He took him likewise for his confessor, and in difficult affairs came to no decision without his advice. The saint still reserved himself for the poor, and was so solicitous for them that his Holiness called him their father. He enjoined the Pope, for a penance, to

receive, hear, and expedite immediately all petitions presented by them. The Pope, who was well versed in the canon law, ordered the saint to gather into one body all the scattered decrees of Popes and councils since the collection made by Gratian in 1150. In three years Raymund completed his task, and the five books of the "Decretals" were confirmed by the same Pope Gregory in 1234. Down to the publication of the new *Codex Juris Canonici* in 1917, this compilation of St Raymund was looked upon as the best arranged part of the body of the canon law; on which account the canonists usually chose it for the text of their commentaries. In 1235 the Pope named St Raymund to the archbishopric of Tarragona, the capital of Aragon: the humble religious man was not able to avert the blow, as he called it, by tears and entreaties; but the anxiety brought on a serious illness. To restore him to health his Holiness was obliged to consent to excuse him, but required that he should recommend a proper person. The saint named a pious and learned canon of Gerona. He refused other dignities with the like constancy.

For the recovery of his health he returned to his native country, and was received with as much joy as if the safety of the whole kingdom, and of every particular person, had depended on his presence. Being restored again to his dear solitude at Barcelona, he continued his former practice of contemplation, his preaching, and his work in the confessional. Except on Sundays, he never took more than one very small refection in the day. Amidst honours and applause he remained contemptible in his own eyes. He appeared in the schools like one of the students, and in his convent he, with the humility of a novice, begged the superior to instruct him in the rules of religious perfection. Whether he sang the divine praises with his brethren, or prayed alone in a corner of the church or in his cell, he poured forth an abundance of tears, and often was unable to check the outward expression of the rapture which entranced his soul. His mildness and sweetness were unalterable. The incredible number of conversions, of which he was the instrument, is known only to Him who, by His grace, was the author of them. He was employed frequently in most important commissions, both by the Holy See and by the King. In 1238, however, he was thunderstruck by the arrival of four deputies from the general chapter of his order at Bologna with the news that he had been chosen third general, Bd. Jordan of Saxony having lately died. He wept and entreated, but at length acquiesced in obedience. He made the visitation of his order on foot without discontinuing any of his austerities or religious exercises. He instilled into his spiritual children a love of regularity, solitude, mortification, prayer, sacred

studies, and the work of the ministry, especially preaching. He reduced the constitutions of his order into a clearer method, with notes on the doubtful passages. The code which he drew up was approved in three general chapters. In one held at Paris in 1239, he procured the establishment of this regulation, that the voluntary resignation of a superior, founded upon just reasons, should be accepted. This he contrived in his own favour, for, to the extreme regret of the order, he in the year following resigned the generalship which he had held only two years. He grounded his action on the fact that he was now sixty-five years old. Rejoicing to see himself again a private religious man, he turned with renewed vigour to the exercises and functions of an apostolic life, especially the conversion of the Saracens. With this end in view, he engaged St Thomas to write his work *Against the Gentiles;* he contrived to have Arabic and Hebrew taught in several convents of his order; and he erected convents, one at Tunis, and another at Murcia, among the Moors. In 1256 he wrote to his general that ten thousand Saracens had received baptism. Shortly afterwards King James took him with him to the island of Majorca. The saint embraced the opportunity of cultivating that infant church. This prince was an accomplished soldier and statesman, and a sincere lover of religion, but his great qualities were sullied by a shameful laxity in his relations with women. He received the admonitions of his confessor with respect, promising amendment of life, and a faithful compliance with the saint's injunctions in every particular; but he made no change in his conduct. St Raymund, upon discovering that he entertained a lady at his court with whom he was suspected to be carrying on an intrigue, made the strongest instances to have her dismissed, which the King promised should be done, but postponed the execution. The saint, dissatisfied with the delay, begged leave to retire to his convent at Barcelona. The King not only refused him leave, but threatened to punish with death any person who attempted to convey him out of the island. Full of confidence in God, Raymund said to his companion, "An earthly King withholds the means of flight, but the King of heaven will supply them." He then walked boldly to the sea, spread his cloak upon the water, tied up one corner of it to a staff for a sail, and having made the sign of the cross, stepped upon it without fear whilst his timorous companion stood trembling on the shore. On this new kind of vessel the saint was wafted with such rapidity that in six hours he reached the harbour of Barcelona, sixty leagues distant from Majorca. Those who saw him arrive in this manner met him with acclamations. But he, gathering up his cloak dry, put it on, stole through the crowd, and entered his monas-

tery. A chapel and a tower, built on the place where he landed, have transmitted the memory of this miracle to posterity. This incident is recounted in the bull of his canonisation, and is chronicled by the earliest historians of his life. The King, we are told, became a sincere convert, and governed his conscience, and even his kingdoms, by the advice of St Raymund from that time till the death of the saint. The holy man prepared himself for his passage to eternity by employing days and nights in penance and prayer. During his last illness, Alphonsus, King of Castile, with his queen, sons and brother, and James, King of Aragon, with his suite, visited him, and received his final blessing. St Raymund, fortified by the last sacraments, and consumed with a transport of divine love, gave up his soul to God, on January 6, in the year 1275, the hundredth of his age. The two Kings, with all the princes and princesses of their royal families, honoured his funeral with their presence; but his tomb was rendered far more illustrious by miracles. Several are recorded in the bull of his canonisation, published by Clement VIII in 1601. His feast is kept on this day (January 23) throughout the Church at large.

The saints first learned in solitude to die to the world, to put on the spirit of Christ and to preserve the habit of recollection, before they entered upon the external functions of their ministry. Amidst these weighty employments, not content with reserving always the means of frequent retirement in order to hold converse with God, they made their actions, in some measure, not only an uninterrupted prayer, but also an exercise of divine love. St Bonaventure reckons it as part of the training of a spiritual man, "That he keeps his mind always raised, at least virtually, to God; hence whensoever a servant of God has been distracted from attending to Him for ever so short a space, he grieves and is afflicted, as if he had fallen into some misfortune, by having been deprived of the presence of the Friend who never forgets us. Seeing that our supreme felicity and glory consist in the eternal vision of God, the constant remembrance of Him is a kind of anticipation of that happy state: *this* is the reward, *that* the virtue which entitles us to it. Till we are admitted to His presence, let us in our exile always bear Him in mind. Everyone will behold Him in heaven with so much the greater joy, and so much fuller comprehension, as he shall more assiduously and more devoutly have remembered Him on earth. Nor is it only in our repose, but also in the midst of our employments, that we ought to have Him present to our minds, in imitation of the holy angels, who when they are sent to wait upon us, so acquit themselves of the functions of this exterior ministry, as never to be drawn

from their interior attention to God. As much as the heavens exceed the earth, so much larger is the field of spiritual meditation than that of all terrestrial concerns."

The principal materials for the Life of St Raymund of Peñafort have been printed by Fathers Balme and Paban under the title *Raymundiana* in the *Monumenta Historica O.P.*, vols. iv and vi, and an excellent general summary will be found in Père Mortier, *Histoire des Maîtres Généraux O.P.*, especially I, 225-272 and 400. One point which of late years has given rise to keen controversy is the connection of the saint with the Order of Our Lady of Ransom (the "Mercedarians"). The representatives of this Order, and notably Padre Gazulla, in two or three recent works contend that the Mercedarian Order for the Ransom of captives among the Moors was founded in 1218, at a date earlier than that at which St Raymund became a Dominican. They allege further that a vision of Our Lady was vouchsafed to St Peter Nolasco, their founder, and also simultaneously to King James of Aragon and to St Raymund, and that the institute which came into existence in consequence of this vision was originally a military order which owed nothing to Dominican influences. All these points have been strongly contested, more particularly in the recent works of Padre Vacas Galindo, O.P. This writer urges that the Mercedarians, at first a mere confraternity, were not organised as a religious congregation before 1233, that St Raymund had founded the confraternity in 1222 and had given it rules based upon the Dominican constitutions and office, that the supposed triple vision of Our Lady was never heard of until two or three hundred years later, etc. Whatever be the truth of the case there can be no doubt that a large number of spurious documents, mysteriously found at the right moment in an iron casket at the beginning of the seventeenth century, have been made use of in support of the Mercedarian thesis. The evidence upon many points is so unsatisfactory that it becomes extremely difficult to give unreserved credence to such incidents in St Raymund's life as his miraculous voyage from Majorca. See the *Analecta Bollandiana* (1921), xxxix, 209 *seq.* and (1922) xl, 442 *seq.*

ST ASCLAS, MART.

? A.D. 287

The fame of St Asclas was very great in Egypt and throughout the East, and he is commemorated in the Roman Martyrology. His story, as epitomised in the Synaxaries, runs as follows: "Asclas, a native of the Thebaid, was denounced for his faith in Christ and brought before Arrian the governor. Boldly confessing his belief, he was strung up, scourged until the flesh was torn in strips from his ribs, and then cast into prison. But the governor had to pass over the River Nile in a boat, and the saint prayed that he might never reach the opposite shore until he expressly acknowledged in writing the divinity of Christ. Arrian embarked, but the ship was held up and he could get no further; whereupon the saint, learning

of this, sent him word that only by confessing the divinity of Christ could he reach dry land once more. Then the governor called for paper, and he wrote down that mighty was the God of the Christians and that there was no other beside Him. Straightway the ship made the passage across, the governor landed, and sending for the saint caused his ribs to be burnt with torches. Then he had a great stone tied to him and cast him into the river. Thus it was that Asclas gained his crown of martyrdom." It can hardly be disputed from the very form of the story that a considerable legendary element is present.

In the above quoted Synaxarium of Constantinople (Ed. H. Delehaye, p. 698) the feast is commemorated on May 20, but in the West on January 23. See also the *Acta Sanctorum* for this day, and of P. Cheneau d'Orléans, *Les Saints d'Égypte*, i, 183 *seq.*

ST EMERENTIANA, Virg. and Mart.

? A.D. 305

According to the Roman Martyrology and the Breviary lesson for this day, St Emerentiana was the foster-sister of St Agnes, and consequently was of much the same age, but as yet only a catechumen. She was stoned to death two days after St Agnes's martyrdom, when praying beside her grave, and in this way received the baptism of blood. This story, which forms a kind of supplement to the "Acts" of St Agnes, cannot be accepted as it stands, but there is evidence that there *was* a St Emerentiana, martyr, who was originally buried in the *Cœmiterium Majus* (or *Ostriense*) a little further along the Via Nomentana than the spot where the basilica dedicated to St Agnes was erected. Emerentiana was apparently honoured on September 16 with SS Victor, Felix, and Alexander, but for some reason her remains were later transferred to the basilica just mentioned, and her story by means of legendary embellishments became entwined with that of St Agnes.

See the *Acta Sanctorum* for January 21 and 23; Jubaru, *St Agnes* (1909), 145-156.

SS CLEMENT OF ANCYRA AND AGATHANGELUS, MM.

? A.D. 308

Concerning these two martyrs, although they are held in high honour in some Oriental Churches, and are commemorated on this day in the Roman Martyrology, we have no reliable knowledge of

any sort. Clement is supposed to have devoted himself to the instruction of children and of the poor, to have been made Bishop of Ancyra in Galatia at the age of twenty, and then, after arrest, to have been dragged from city to city, enduring incredible torments for years together, but repeatedly saved from death by a series of stupendous miracles. Agathangelus was a convert whom Clement made when he was brought to Rome. Having been ordained deacon Agathangelus shared the subsequent sufferings of his master. Both are said ultimately to have perished by the sword at Ancyra. The quite untrustworthy character of their "Acts" has been recognised by all critics from Baronius and Tillemont downwards.

See the *Acta Sanctorum* for January 23, and *Dict. d'Histoire et de Géog. ecclés.*, i, 906.

ST EUSEBIUS, Abbot

c. A.D. 370

We are told of this Eusebius who lived on Mount Coryphe, not far from Antioch in Syria, that his example was a perpetual sermon, and that his very countenance inspired all who beheld him with love of virtue. He ate once only in four days, but would not allow any of his monks to pass above two days without food. He prescribed for them mortifications of each sense in particular, but made perpetual prayer his chief rule, ordering them to implore the divine mercy in their hearts, in whatever labour their hands were employed. While Ammianus, who had resigned to him the government of the abbey, was one day reading aloud out of the Scriptures for their mutual edification, Eusebius happened to cast his eyes on certain labourers in the field where they sat, so that he failed to give due attention to what was read. To punish himself for this slight fault, he wore till his death, for above forty years, a heavy iron collar round his neck, fastened by a stiff chain to a great iron girdle about his waist, so that he could only look downwards towards his feet. Moreover, he never afterwards quitted his cell except to enter the narrow passage which led from it to the chapel. His sanctity drew many disciples to live under his rule. He flourished in the fourth century.

We are indebted for all we know of this holy ascetic to the ninth book of Theodoret, *De Vitis Patrum*, cap. 4. The passages concerned are printed in the *Acta Sanctorum* for this day.

ST CADOC, Abbot

c. A.D. 577

Among the many inconsistent accounts of the life of St Cadoc that of Alban Butler, founded on Capgrave, may probably claim as much authority as any other. It runs as follows: Cadoc was son to Gundleus, a prince of South Wales, by his wife Gladys, daughter of Braghan, whose name was given to the district now called Brecknockshire. His parents were not less ennobled by their virtues than by their blood, and his father, who some years before his death renounced the world and led an eremitical life near a country church which he had built, was honoured in Wales among the saints. Cadoc, who was his eldest son, succeeded in the government, but not long after followed his father's example, and embracing a religious life put himself under the direction of St Tathai, an Irish monk, who had opened a famous school at Gwent, the ancient Venta Silurum of the Romans, afterward a bishop's see, now in ruins in Monmouthshire. Our saint made such progress, both in learning and virtue, that when he returned into Glamorganshire, his own country, he spread on every side the rays of his wisdom and sanctity. Here, three miles from Cowbridge, he built a church and a monastery, which was called Llan-carvan, or the Church of Stags, and sometimes Nancarvan—that is, the Vale of Stags. The school which he established in this place became most illustrious, and fruitful in great and holy men. By our saint's persuasion St Iltyd renounced the court and the world, and learned at Llan-carvan that science which he preferred to all worldly treasures. He afterward founded the great monastery of Llan-Iltyd. These two monasteries and that of St Docuinus, all situated in the diocese of Llandaff, were famous for many ages, and were often governed by abbots of great eminence. St Gildas, after his return from Ireland, entered the monastery of St Cadoc, where he taught for one year, and copied a book of the gospels, which, being long preserved with great care in the church of St Cadoc, was highly reverenced by the Welsh, who used it for their most solemn oaths and covenants. After spending there one year, St Gildas and St Cadoc left Llan-carvan, wishing to live in a more remote solitude. They hid themselves first in the islands of Ronech and Echni. An ancient life of St Cadoc tells us that he died at Benevenna, which is the Roman name of a place now called Weedon, in Northamptonshire, though others take it for Benevento, in Italy, where they suppose him to have died. Another theory affirms that

this St Cadoc is the same who is honoured at Rennes under the name of Cado, or Caduad, and from whom a small island on the coast of Morbihan is called Enes-Caduad. St Cadoc flourished in the sixth century, and was succeeded in the abbacy of Llan-carvan by Ellenius, "an excellent disciple of an excellent master," as Leland declares.

In the other accounts of St Cadoc we are told of a sojourn in Ireland, of another in Scotland, of a pilgrimage to Rome and Jerusalem, of his presence at the Synod of Llandewi Brefi in 545, of his consecration as bishop of Benevenna (said to be not Weedon but a town in South Wales), and finally of his martyrdom at the hands of an Anglo-Saxon invader who pierced him through with a spear. It is possible that there were two saints of that name whose stories have been confused. See Stanton, *Menology*, 33; *Dict. Nat. Biog.*, viii, 181; Baring-Gould and Fisher, *Lives of British Saints*, II, 12-14; Card. Moran, *Irish Saints in Great Britain*, 14-16; Forbes, *Kalendars of Scottish Saints*, 292-293.

ST JOHN THE ALMONER, Patriarch of Alexandria, Conf.

? A.D. 616

St John was of noble family, very rich, and a widower, at Amathus in Cyprus, where, having buried all his children, he employed his income in the relief of the poor, and won the respect of all by his personal holiness. His reputation for sanctity raised him to the patriarchal chair of Alexandria, about the year 608, at which time he was upwards of fifty years of age. On his arrival in that city he ordered an exact list to be taken of his "Masters." Being asked who these were, he explained that he meant the poor, because they had such great power in the court of heaven to help those who had been good to them on earth. Their number amounted to seven thousand five hundred, and all these he took under his special protection, furnishing them with necessaries. He prepared himself by this action to receive the fulness of grace in his consecration. On the same day he published severe ordinances, but in the most humble terms, conjuring and commanding all to use just weights and measures, in order to protect the poor from a very cruel form of oppression. He most rigorously forbade all his officers and servants to take presents, seeing that these are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to lay their grievances before him, and make known their necessities. He composed all differences, comforted the afflicted, and

relieved the distressed. One of his first actions at Alexandria was to distribute the eighty thousand pieces of gold which he found in the treasury of his church among the hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East both in riches and dignity. Besides these, a continual stream of contributions flowed through his hands representing the alms of those who were kindled by his example. When his stewards complained that he impoverished his church his answer was that God would provide for them. To vindicate his action, he told them the story of a wonderful vision he had had in his youth, when a beautiful woman had appeared to him, brighter than the sun, with an olive garland on her head. This noble matron, he was given to understand, represented Charity, or compassion for the poor, and she said to him: "I am the oldest daughter of the great king. If you enjoy my favour, I will introduce you to the great monarch of the universe. No one has so much influence with him as myself, since I was the occasion of his coming down from heaven to become man for the redemption of mankind." When the Persians plundered Syria, and sacked Jerusalem, St John entertained all the refugees who fled terror-stricken into Egypt, and sent to Jerusalem, for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand loads of fish, one thousand barrels of wine, and one thousand Egyptian workmen to assist in rebuilding the churches; adding, in his letter to Modestus the Bishop, that he wished it had been in his power to come in person and contribute by the labour of his hands to the carrying on of that holy work. He also sent two bishops and an abbot to ransom captives. No number of necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him, or made him lose his confidence in the divine providence, and resources never failed him in the end. When an unfortunate debtor, whom he had privately relieved with bountiful alms, expressed his gratitude over warmly, the saint cut him short, saying, "Brother, I have not yet shed my blood for you, as Jesus Christ my Master and my God commands me to do." A certain merchant, who had been twice ruined by shipwrecks, had as often obtained help from the good patriarch, who the third time gave him a ship belonging to the church, laden with twenty thousand measures of corn. This vessel was driven by a storm to the British Islands, and a famine raging there, the owners sold their cargo to great advantage, and brought back a handsome equivalent in exchange, one half in money, the other in tin.

The patriarch lived himself in the greatest austerity and poverty

as to diet, apparel, and furniture. A person of distinction in the city being informed that our saint had but one blanket on his bed, and this a very sorry one, sent him a valuable rug, begging his acceptance of it, and asking that he would make use of it for the sake of the donor. He accepted it and put it to the intended use, but it was only for one night, and this he passed in great uneasiness, with severe self-reproach for reposing in luxury while so many of his "masters" (his familiar term for the poor) were miserably lodged. The next morning he sold it and gave the price to the poor. The friend, learning what had happened, bought it for thirty-six pieces, and gave it him a second and a third time, for the saint always disposed of it in the same way, saying with a smile, "We shall see who will get tired first."

St John was well versed in the scriptures, though any affectation of profane eloquence was not to his taste. The functions of the ministry, prayer, and pious reading employed his whole time. He strove with great circumspection to avoid the least idle word, and never of his own accord spoke about temporal affairs, unless compelled by necessity, and then only in very few words. If he heard people talking scandal about their neighbours, he was ingenious in turning the discourse to some other subject, and he forbade them his house in order to discountenance such bad example. Hearing that when an emperor was elected it was customary for certain sculptors to present to him four or five blocks of marble, to choose one for his monument, he caused his grave to be half dug, and appointed a man to come to him whenever there was a great function and say: "My lord, your tomb is unfinished: be pleased to give your orders to have it completed; for you know not the hour when death will claim you." The remembrance of the rigorous account which we are to give to God made him often burst into pathetic exclamations of holy fear. But humility was his distinguishing virtue, and all his words and actions expressed a deep sense of his own nothingness, sinfulness, and misery.

The saint regarded abuse as his greatest gain and happiness. He always disarmed his enemies by meekness, and frequently fell at the feet of those who insulted him to beg their pardon. Nicetas, the governor, had projected a new tax, which bore very harshly upon the poor. The Patriarch modestly spoke in their defence. The governor in a passion left him abruptly. St John sent him this message towards evening: "The sun is going to set," putting him in mind of the advice of the apostle, "Let not the sun go down upon your anger." This admonition had its intended effect, and pierced the governor to the quick. He came at once to the Patriarch, with

tears in his eyes asked his pardon, and by way of atonement, promised never more to give ear to informers and tale-bearers. St John confirmed him in that resolution, adding that he never believed any man whatever against another till he himself had examined the party accused, and that he made it a rule to punish all calumniators with such severity as would serve as a warning to others. Having in vain exhorted a certain nobleman to forgive one with whom he was at variance, he soon after invited him to his private chapel to assist at his Mass, and there desired him to recite with him the Lord's prayer. The saint stopped at that petition: "Forgive us our trespasses, as we forgive them that trespass against us." When the nobleman had recited it alone, John conjured him to reflect on what he had been saying to God in the hour of the tremendous mysteries, begging to be pardoned in the same manner as he forgave others. The other, deeply moved, fell at his feet, and from that moment was sincerely reconciled with his adversary. The saint often exhorted men against rash judgement, saying, "Circumstances easily deceive us: magistrates are bound to examine and judge criminals; but what have private persons to do with the delinquencies of their neighbours, unless it be to vindicate them?" He used to relate many examples of persons who were found innocent and eminently holy though they had been condemned by the world upon circumstantial evidence; as that of a certain monk who brought to that city a Jewess whom he had converted, but was accused of having seduced her, and cruelly scourged; for he said nothing to justify himself out of a desire of humiliation and suffering. But his innocence and sanctity were soon after brought to light. St John employed Sophronius and John Moschus in bringing back heretics to the faith. Observing that many amused themselves outside the church, during part of the divine office, which was then of considerable length, he followed them out and seated himself among them, saying, "My children, the shepherd must be with his flock." They were so abashed, we are told, by this gentle rebuke, that they were never afterwards guilty of the same irreverence. As St John was one day going to church he was accosted on the road by a woman who demanded justice against her son-in-law who had injured her. The woman being ordered by some standers-by to await the Patriarch's return from church, he overhearing them, said, "How can I expect that God will hear my own prayers if I disregard the petition of this woman!" Nor did he stir from the place till he had redressed the grievance complained of.

Nicetas, the governor, persuaded the saint to accompany him to Constantinople to pay a visit to the Emperor. At Rhodes, while

they were on their way, St John was admonished from heaven that his death was near at hand, and he accordingly said to Nicetas, "You invite me to the emperor of the earth; but the King of Heaven calls me to Himself." He therefore sailed for Cyprus, and soon after died happily at Amathus, about the year of our Lord 616, in the sixty-fourth of his age, and tenth of his patriarchal dignity.

The body of St John was afterwards carried to Constantinople, where it was kept a long time. The Turkish emperor made a present of it to Matthias, king of Hungary, who constructed a shrine for it, in his chapel at Buda. In 1530 it was translated to Tall, near Presburg; and, in 1632, to the cathedral itself of Presburg, where it may still remain. The Greeks honour this saint on November 11, the day of his death; but the Roman Martyrology on January 23, the anniversary of the translation of his relics. His life, written by his two vicars, Sophronius and Moschus, is lost; but we have that by Leontius, bishop of Nemosia in Cyprus, which was based on materials furnished by the saint's clergy, and was commended in the seventh general council. The Latin translation of Leontius's biography which was made by Anastasius the librarian will be found in the *Acta Sanctorum* for January 23; the Greek text was edited by Gelzer with a German translation in 1893, and a Syriac version edited by Bedjan will be found in his *Acta Martyrum et Sanctorum*, vol. iv; B. H. L., 649-650; B. H. G., 64.

ST ILDEPHONSUS, Abp. of Toledo, and Conf.

A.D. 667

The name Ildephonsus, or Hildephonsus, seems to be the original form from which the variants Alphonsus and Alonso, both of them common in Southern Europe, have subsequently developed. After St Isidore of Seville, St Ildephonsus, who in accordance with a somewhat unreliable tradition is said to have been his pupil, has always been looked upon as one of the greatest glories of the Spanish Church. He was of distinguished birth, and was the nephew of St Eugenius, Archbishop of Toledo, to whose office he afterwards succeeded. At an early age he became a monk in spite of parental opposition, and, joining the community of Agli or Agalia near Toledo, he was eventually elected abbot of that monastery. We know that he was ordained deacon about the year 630, and that, though only a simple monk, he founded and endowed a community of nuns in the neighbourhood. Whilst he still held the office of abbot he attended the eighth and ninth councils of Toledo, held respectively in the years 653 and 655. His elevation to the archiepiscopal dignity in that see seems to have taken place in 657, largely

through the influence of King Recceswinthus. But the enthusiastic encomiums of Julian, his contemporary and successor in the see, as well as the testimony of other eminent churchmen and the evidence afforded by the ardent devotion conspicuous in his own writings, prove abundantly that the choice was a worthy one, and that Ildephonsus possessed all the virtues which became his high office. He governed the Church of Toledo for a little more than nine years, and died on January 23, 667.

One feature which stands out very prominently in the literary work of St Ildephonsus, and more particularly in his tractate *De virginitate perpetua sanctae Mariae*, is the remarkable glow of enthusiasm, almost bordering upon Oriental extravagance, in the language he uses concerning our Blessed Lady. The late Mr. Edmund Bishop laid stress upon this trait in his valuable papers on "Spanish Symptoms,"* and we may well believe it to be characteristic of the devotion of the saint as well as typical of the atmosphere in which he lived. It is not, therefore, surprising that a century after his death two legends grew up, both implying a recognition of his privileged position in relation to the Mother of God. According to one of these the martyr St Leocadia, who is one of the great patrons of Toledo, rose out of her tomb when Ildephonsus was praying before it to thank him in the name of the Queen of Heaven for having vindicated the honour of her glorious mistress. The most salient feature of the other legend is that our Lady showed her gratitude to the saint by appearing to him in person seated upon his own episcopal throne, and by presenting him with a chasuble. This last story, with many embellishments, appears in nearly all the great collections of *Marienlegenden* which had such immense vogue in the twelfth and thirteenth centuries. There seems, in any case, good reason to believe that the Marian element in certain Spanish liturgical documents was strongly coloured by the language which became prevalent at Toledo in the time of St Ildephonsus.

The brief summary of the saint's career drafted by Julianus, as well as the account by Cixila, will be found in the *Acta Sanctorum* for January 23, as also in the second vol. of Mabillon, *AA. SS. O. S. B.* See also the *Dictionnaire de Théologie*, VII, 739-744, and the article by Herwegen in the *Kirchliches Handlexikon;* B. H. L., 583-585.

* See his *Liturgica Historica*, pp. 165-210.

ST BARNARD, Abp. of Vienne, Conf.

A.D. 841

St Barnard was born of a distinguished family in the year 777. If the thought of a worldly career at any time had an attraction for him he soon discovered its hollowness, for in 799, at the age of twenty-two, he had founded the Abbey of Ambronay and had become a monk there, succeeding to the dignity of abbot some seven years later. In 810 he was made Archbishop of Vienne. Though our biographical materials are slight and of late date, everything points to the conclusion that he was one of the most influential as well as one of the most saintly prelates of that age. He was the friend of St Agobard, Archbishop of Lyons, with whom he was associated in his literary undertakings, and he was highly esteemed by Charlemagne. Although he does not seem always to have acted wisely in the political disturbances which followed in the time of Louis le Débonnaire, his zeal for the purity of the faith and for the maintenance of ecclesiastical discipline was never called in question. Two very complimentary letters which are supposed to have been addressed to him by Popes Paschal I and Eugenius II are, however, of doubtful authenticity. About the year 837 he founded the Abbey of Romans, and there, after his death on January 23, 841, he was buried, a highly eulogistic epitaph, which is still preserved to us being engraved upon his tomb.

See the *Acta Sanctorum* for January 23, and also the *AA. SS. O. S. B.* of Mabillon, IV, i, 552 *seq.*; *Analecta Bollandiana* (1892), xi, 402 *seq.*; and Duchesne, *Fastes Épiscop.*, I, 150, 210.

ST LUFTHILD, Virg.

? *c.* A.D. 850

St Lufthild, whose name is written in many varying forms—Leuchteldis, Liuthild, Lufthold, etc.—is one of those saints who seem to have inspired considerable local popular devotion, which is evidenced by place-names and folk traditions, but who have found no contemporary biographer to chronicle their acts. The principal feature in the story told concerning her by writers many centuries later in date was that in her youth she had much to suffer from a

very cruel step-mother, who was provoked to fury by the child's love of giving to the poor. Eventually Lufthild left home to lead the life of a hermit, consecrating all her time to God in contemplation and the practice of penance. Popular devotion was excited by the miracles wrought after her death, and she is still honoured in the neighbourhood of Cologne. Her tomb was opened to inspect the relics in 1623 and again in 1901.

See the *Acta Sanctorum* for January 23 (Appendix), and A. Steffens, *Die heilige Lüfthildis* (1903).

ST MAIMBOD, Mart.

? A.D. 880

St Maimbod, or Mainbœuf, is venerated on this day in the diocese of Besançon, and a church has been dedicated in his honour at Montbéliard in comparatively recent times. He was an Irishman by birth, and seems to have belonged to that class of *peregrini*, or wandering missionaries, of whom Dom L. Gougaud has recently written in his *Gaelic Pioneers of Christianity*. We possess very little reliable information regarding him, but he is said to have been killed by a band of pagans when preaching in the neighbourhood of Kaltenbrunn in Alsace. When miracles began to be worked by his remains, Berengarius, Archbishop of Besançon, and a certain Count of Montbéliard, translated the relics to the chapel of Montbéliard, where they were destroyed in the sixteenth century during the wars of religion.

See the *Acta Sanctorum* for January 23, and O'Hanlon, *Lives of Irish Saints*, I, 405.

BD. MARGARET OF RAVENNA, Virg.

A.D. 1505

Although the cultus of Blessed Margaret does not seem to have been formally confirmed, her biography occupies several pages in the Bollandist *Acta Sanctorum*. Margaret, a native of Russi, near Ravenna, is said to have lost her sight a few months after birth, but whether she was totally blind is not clear, for she was always able to find her way into a church, a fact upon which her biographer comments naïvely: " This induces me to believe that, although blind,

she saw what she wished to see." Her early life seems to have been full of trials and sufferings, partly due to continued ill-health, partly to the offence given by her ascetical practices and love of retirement. She was accused of hypocrisy and in many ways persecuted, but in the end she gained the esteem of most of those who had most bitterly opposed her. In fact, some two or three hundred came at last to place themselves under her guidance and to form a religious association of persons living in the world which included both sexes, and admitted the married as well as the single. With the assistance of the Ven. Fr. Maluselli and others she drafted constitutions, but the organisation, as she conceived it, did not take permanent root in Italy. On the other hand, after Margaret's death, Fr. Maluselli, discarding the rules which admitted laymen and women, founded on the same basis a religious order of clerks regular which was known as the Priests of the Good Jesus. Margaret herself always set an admirable example of the continual prayer, humility, and cheerful patience which she wished to be characteristic of the institute which she had projected, and she was famous both for her miracles and for her prophecies. She died at the age of sixty-three on January 23, 1505.

See the *Acta Sanctorum* for January 23; *Kirchenlexikon*, VI, 1462-1463; Heimbucher, *Die Orden und Kongregationen*, II, 35 *seq.*

JANUARY 24

ST TIMOTHY, Bp. and Mart.

c. A.D. 97

ST TIMOTHY, the beloved disciple of St Paul, was probably a native of Lystra in Lycaonia. His father was a Gentile, but his mother Eunice a Jewess. She, with Lois, his grandmother, embraced the Christian religion, and St Paul commends their faith. Timothy had made the Holy Scriptures his study from early youth. When St Paul preached in Lycaonia in the year 49, the brethren of Iconium and Lystra gave Timothy so good a character that the apostle, being deprived of St Barnabas, took him for his companion, but first circumcised him at Lystra. St Paul refused to circumcise Titus, born of Gentile parents, in order to assert the liberty of the gospel, and to condemn those who affirmed circumcision to be still of precept in the New Law. On the other hand, he circumcised Timothy, born of a Jewess, that he might make him more acceptable to the Jews, and might show that he himself was no enemy to their law. St Chrysostom here commends the prudence of St Paul and, we may add, the voluntary obedience of the disciple. St Augustine extols his detachment in immediately forsaking his country and his parents to share the apostle's poverty and sufferings. After he was circumcised, St Paul, by the imposition of hands, committed to him the ministry of preaching, and from that time the apostle regarded him not only as his disciple and most dear son, but as his brother and the companion of his labours. He calls him a man of God, and tells the Philippians that he found no one so truly united to him in spirit as Timothy.

St Paul travelled from Lystra over the rest of Asia, sailed to Macedonia, and preached at Philippi, Thessalonica, and Berœa, in the year 52. Being compelled to quit this last city by the fury of the Jews, he left Timothy behind him to confirm the new converts there. On arriving at Athens, however, St Paul sent for him, but learning that the Christians of Thessalonica lay under a very heavy persecution, he soon after deputed Timothy to go in his place to encourage them, and the disciple returned to St Paul, who was then at Corinth, to give him an account of his success. Upon this the

apostle wrote his first epistle to the Thessalonians. From Corinth St Paul went to Jerusalem, and thence to Ephesus, where he spent two years. In 58 he seems to have decided to return to Greece, and sent Timothy and Erastus before him through Macedonia to apprise the faithful of his intention, and to prepare the alms he wished to send to the Christians of Jerusalem.

Timothy was afterwards directed to visit Corinth. His presence was needed there to revive in the minds of the faithful the doctrine which the apostle had taught them. The warm commendation of the disciple in 1 Cor. xvi 10 no doubt has reference to this. St Paul waited in Asia for his return, and then went with him into Macedonia and Achaia. St Timothy left him at Philippi, but rejoined him at Troas. The apostle on his return to Palestine was imprisoned, and after a two years' incarceration at Cæsarea was sent to Rome. Timothy seems to have been with him all or most of this time, and is named by him in the title of his epistle to Philemon and in that to the Philippians in the years 62 to 64. St Timothy himself suffered imprisonment for Christ, and gloriously confessed His name in the presence of many witnesses; but was set at liberty. He was ordained bishop, it seems, as the result of a special inspiration of the Holy Ghost. St Paul having returned from Rome to the East, left St Timothy at Ephesus to govern that church, to oppose false teachers, and to ordain priests, deacons, and even bishops. At any rate, St Chrysostom and other Fathers assume that the apostle committed to him the care of all the churches of Asia; and St Timothy is always described as the first Bishop of Ephesus.

St Paul wrote his first epistle to Timothy from Macedonia in 65, and his second in 67 from Rome, while there in chains, to press him to come to Rome, that he might see him again before he died. It is an effusion of his heart, full of tenderness towards this his dearest son. In it he encourages him in his many trials, endeavours to revive in his soul that spirit of intrepidity and that fire of the Holy Ghost with which he was filled at his ordination, gives him instructions concerning the false brethren of the time, and predicts still further disorders and troubles in the Church.

We learn that St Timothy drank only water, but his austerities having prejudiced his health, St Paul, on account of his frequent infirmities, directed him to use a little wine. The Fathers observe that he says "a little" even in that necessity, because the flesh is to be kept weak that the spirit may be vigorous and strong. St Timothy, it seems, was still young—perhaps about forty. It is not improbable that he went to Rome to confer with his master. We must assume that Timothy was made by St Paul Bishop of

Ephesus before St John arrived there. There is a strong tradition that John also resided in that city as an apostle, and exercised a general inspection over all the churches of Asia. St Timothy is styled a martyr in the ancient martyrologies.

The " Acts " of St Timothy, which are in some copies ascribed to the famous Polycrates, Bishop of Ephesus, but which seem to have been written at Ephesus in the fourth or fifth century, and abridged by Photius, relate that under the Emperor Nerva in the year 97, St John being still in the Isle of Patmos, St Timothy was slain with stones and clubs by the heathens whilst he was endeavouring to oppose their idolatrous ceremonies on one of their festivals called the Katagogia, kept on January 22, on which day the idolaters walked in troops, everyone carrying in one hand an idol and in the other a club. We have good evidence that what purported to be his relics were with great pomp translated to Constantinople in the year 356 in the reign of Constantius. The supernatural manifestations said to have taken place at the shrine are referred to as a matter of common knowledge both by St Chrysostom and St Jerome.

Pious reading was the means by which St Timothy, encouraged by the example of his virtuous mother, imbibed in tender years and nourished during life a fervent spirit of religion. His ardour for holy reading and meditation is commended by St Paul as a tangible proof of his earnest desire of advancing in divine charity. Even when our saint was wholly taken up with the laborious functions of the apostolic ministry, that great apostle recommends him to be assiduous in the same practice. A minister of the gospel who neglects self-examination, reading, meditation, and private devotion, forgets his first and most essential duty, the care which he owes to his soul. How can he hope to kindle the fire of charity in others if he suffer it to be extinguished in his own breast ? These exercises are also indispensably necessary in proportionate measure for all states and circumstances of life, for it is impossible for a Christian otherwise to maintain that spirit of true piety which ought to animate the whole body of his actions, and without which even spiritual functions are deprived, so to speak, of their soul.

See the *Acta Sanctorum* for January 24. The Greek text of the so-called " Acts " of St Timothy has been edited by H. Usener, who, in view of the small admixture of the miraculous element, inclines to regard them as reproducing a basis, derived perhaps from some Ephesian chronicle, of historical fact. The absence of any reference to the translation of St Timothy's relics to Constantinople in 356 induces him to pronounce the composition of these " Acts " to be earlier than that date. *Cf.* R. Lipsius, *Die apokryphen Apostelgeschichten*, ii, 2, 372 *seq.*; and B. H. L., 1200; B. H. G., 135.

ST BABYLAS, Bp. of Antioch and Mart.

c. A.D. 250

The most celebrated of the ancient Bishops of Antioch, after St Ignatius, was St Babylas, who succeeded Zebinus in the year 237, and governed that church about thirteen years under the Emperors Gordian, Philip, and Decius. Philip, an Arabian by birth, and of mean extraction, raised by the young Emperor Gordian to be prefect of the Prætorian Guards, perfidiously murdered his master and caused himself to be acknowledged Emperor by the Senate and people of Rome in the year 244. We have very imperfect histories of his reign. Eusebius says that Philip, being a Christian, submitted to canonical penance at Antioch, where, having arrived on the eve of a great festival, he presented himself at the Christian oratory with his wife; but having been excluded by the bishop, with a mild rebuke for his crimes, he made his exomologesis, or confession, and ranked himself among the penitents without doors. St Jerome, Vincent of Lerins, Orosius, and others, positively affirm that this Emperor was a Christian, and Eusebius, Rufinus, St Jerome, Vincent of Lerins, and Syncellus say that Origen wrote two letters, one to the Emperor Philip, another to his wife, assuming a tone of authority in virtue of his Christian priesthood.

Philip assisted at the heathenish solemnity of the thousandth year of Rome, but his presence was necessary on that occasion, nor is he said to have offered sacrifice. He was indeed a poor Christian, and probably only a catechumen, an ambitious and cruel tyrant, who procured the death of Misitheus, father-in-law of Gordian, murdered Gordian himself to usurp his empire, and put to death the young prince, son of the King of Persia, left a hostage in his hands—circumstances mentioned by St Chrysostom. Having reigned something upwards of five years, he was slain with his son Philip, his colleague in the empire, by Decius about the middle of the year 249. The peace and favour which the Church had enjoyed during his reign had much increased her numbers, but had relaxed the fervour of many, as we see in St Cyprian's works and in the life of St Gregory Thaumaturgus. Whole cities had embraced the faith, and public churches were erected. Decius equally hated the Philips and the Christian religion, against which he published cruel edicts in the year 250. These brought about the seventh general persecution, permitted by God to purge away the dross in His flock and to awaken them to fervour.

St Chrysostom extols the courage and zeal of St Babylas in shutting the church doors against a tyrant then at the head of a victorious army. Eusebius, as we have seen, mentions it as a report that the Emperor received the bishop's rebuke with meekness, and submitted to public penance; but St Chrysostom insinuates that the same tyrant, furious at having been refused admittance, threw St Babylas into a dungeon, where he soon died. St Jerome says that Decius imprisoned him, which seems the true account. In any case, it seems to have been under Decius that St Babylas consummated his martyrdom through the hardships of his prison. Thus when dying he ordered his chains to be buried with him as the instruments of his triumph. The Christians built a church over his tomb. His body rested here about one hundred years till 351, when Gallus Cæsar translated it to Daphne, five miles from Antioch, to counteract the worship paid to a famous idol of Apollo, which gave oracles in that place. Gallus erected a church dedicated to St Babylas near the profane temple, and placed in it his venerable ashes in a shrine above ground. The neighbourhood of the martyr's relics struck the devil dumb, as is averred by St Chrysostom, Theodoret, Sozomen, and others, who taunt their pagan adversaries with the fact. Eleven years afterwards, in 362, Julian the Apostate came to Antioch, and by a multitude of sacrifices endeavoured to learn of the idol the cause of this silence. At length the fiend gave him to understand that the neighbourhood was full of dead bones, which must be removed before he could be at rest and disposed to give answers. Julian interpreted this of the body of St Babylas, and commanded that the Christians should immediately remove his shrine to some distant place without interfering with the other dead bodies. Such is the account of the miracle which we read in the Christian historians of the period. The Christians obeyed the order, and with great solemnity carried back in procession the sacred relics to Antioch, singing on this occasion the psalms which ridicule the powerlessness of idols, repeating after every verse, "May they who adore idols and glory in false gods blush with shame and be covered with confusion." The following evening lightning fell on the temple of Apollo, and reduced to ashes all the magnificent ornaments with which it was embellished, and also the idol itself, leaving only the walls standing. Julian, the Emperor's uncle, and governor of the East, upon this news hastened to Daphne, and strove by tortures to compel the priests to confess whether the accident had happened through any negligence of theirs or by the interposition of the Christians. But it was clearly proved by the testimony of these very priests, and also by that of several peasants who saw the fire

fall from heaven, that lightning was the cause. The apostate durst not restore the idol lest the like punishment should fall on his own head, but he breathed nothing but fury against the Christians in general, more especially against those of Antioch, and he resolved that they should feel the effects of his wrath as soon as he returned from the Persian war. Vain projects against God, who defeated them by his unhappy death in that expedition! The ruins of the pagan temple remained in the same condition for more than twenty years afterwards.

See the *Analecta Bollandiana*, xix, 5-8, and the *Acta Sanctorum* for January 24, where two passions of St Babylas are printed, admittedly of no authority. Neither can the two panegyrics preached by St Chrysostom be regarded as trustworthy historical sources, as Fr. Delehaye has shown in chap. ii of his book, *Les Passions des Martyrs et les Genres littéraires* (1921), especially pp. 209 and 232. St Babylas, however, not only figures in the earliest Syriac Martyrology, but was widely celebrated even in the West (Delehaye, *Origines du Culte des Martyrs*, 422), and we have an account of him both in prose and verse written by St Aldhelm of Sherborne in the seventh century. These have recently been edited with the rest of Aldhelm's works by R. Ehwald in the *Monumenta Germaniæ Historica*, *Auctores Antiquiss.*, xv, 274, 397. *Cf.* B. H. L., 138; B. H. G., 14.

ST FELICIAN, Bp. of Foligno, Mart.

A.D. 254

The Roman Martyrology commemorates on this day an early bishop and patron of Foligno, St Felician, who is also regarded as the original apostle of Umbria. It is difficult to say how much foundation of fact may underlie the two Latin biographies which have been preserved of him. He is represented as having always been given up to missionary labours, as a trusted disciple of Pope St Eleutherius, who ordained him priest, and then as the friend of Pope St Victor, who consecrated him Bishop of Foligno. If we could trust the details given in the longer of the two lives, we should be able to claim that the earliest trace of the use of the pallium is met with in the account of the episcopal consecration of this saint; for the Pope, we are told, granted to him as a privilege that he might wear a woollen wrap outwardly around his neck,* and with this is associated in the same context the duty of consecrating bishops outside of Rome. Felician was bishop for more than fifty years,

* "Concessit ut extrinsecus lineo [probably an error for *laneo*] sudario circumdaretur collo ejus," *Analecta Bollandiana*, ix, 383.

but in the persecution of Decius he was arrested, and refusing to sacrifice to the gods, was inhumanly tortured by means of the rack and repeated scourgings. While he lay in prison he was charitably tended by a Christian virgin, St Messalina, who, in consequence of the devotion she showed to him, was herself accused and required to offer sacrifice; but remaining steadfast in the faith, was then tortured until released by death. Orders were given that Felician should be conveyed to Rome that he might suffer martyrdom there, but he died on the way, only three miles from Foligno, as a result of the torments and imprisonment he had undergone. He was ninety-four years of age, and had been fifty-six years a bishop.

See the *Acta Sanctorum* for January 24; and the *Analecta Bollandiana* (1890), ix, 379-392; B. H. L., 428.

ST ARTHEMIUS, Bp. of Clermont, Conf.

A.D. 396

Practically all our information concerning St Arthemius comes from Gregory of Tours, from whom we learn that he was one of the imperial legates sent to Spain to discuss the Priscillianist difficulty in 385. Nepotianus was then Bishop of Auvergne or Clermont, but Arthemius, falling ill, was detained in Auvergne, took Holy Orders, and on Nepotianus' death succeeded him in the episcopate. His feast is now kept at Clermont on January 24 as a greater double.

See the *Acta Sanctorum* for January 24; and Duchesne, *Fastes Épiscopaux*, ii, 33.

ST MACEDONIUS, Anchoret

c. A.D. 430

This Syrian ascetic is said to have lived for forty years on barley moistened in water, till, finding his health impaired, he ate bread, reflecting that it was not lawful for him to shorten his life in order to shun labours and conflicts. This also was the direction he gave to the mother of Theodoret, persuading her, when in a poor state of health, to use proper food, which he said was a form of medicine. Theodoret relates many miraculous cures of sick persons, and of his own mother among them, wrought by water over which Macedonius had made the sign of the cross. He adds that his own birth was

the effect of the anchoret's prayers after his mother had lived childless in marriage thirteen years. The saint died when ninety years old, and is named in the Greek menologies.

Practically all our information comes from Theodoret's *Historia Religiosa* (see Migne, *P.G.*, lxxxii, 1399), but Macedonius also has a paragraph in the Synaxary of Constantinople (ed. Delehaye, 457-458), under date February 11. *Cf.* also *Dict. Christ. Biog.*, iii, 778; and the *Acta Sanctorum* for January 24.

BD. MARCOLINO OF FORLI, CONF.

A.D. 1397

The family name of Blessed Marcolino was Amanni, and he is said to have entered the Dominican noviceship when only ten years old. The qualities most remarked in him were his exact observance of rule, his love of poverty and obedience, but especially a spirit of great humility which led him to avoid all occasions of drawing notice upon himself and to find his supreme contentment in undertaking the lowliest and most menial offices. We are told also that he practised rigorous bodily penance, that his chastity was angelic, that he was a tender lover of the poor and of little children, and that he was favoured with continual ecstasies. He spent so long a time in praying upon his knees that great calluses had formed there, as was discovered after his death. It was believed that a statue of our Blessed Lady, to which he was particularly devout, spoke to him frequently. Blessed Raymund of Capua, the General of the Dominicans, seems to have had a high opinion of Father Marcolino, though he was unable to make use of him, in consequence of his retiring disposition, for carrying out the reform of the Order of Preachers, a reform necessitated by the ravages of the Black Death and the troubles which followed on the Great Schism. Father Marcolino, who is said to have foretold the time of his own death, passed away at Forli on January 2, 1397, at the age of eighty. To the surprise of his brethren, who had failed to appreciate his holiness, a great concourse attended his funeral, drawn thither, we are told, by an angel, who in the guise of a child gave notice of it in all the surrounding district. The cultus of this holy Dominican was confirmed by Benedict XIV in 1750.

Our knowledge of Bd. Marcolino seems to be largely based on certain letters of the Bd. Cardinal John Dominici, O.P. See Mortier, *Histoire des Maîtres Généraux O.P.*, iii, 564-568; and Procter, *Short Lives*, pp. 13-15.

JANUARY 25

THE CONVERSION OF ST PAUL

A.D. 34

THIS great apostle was a Jew, of the tribe of Benjamin. At his circumcision on the eighth day after his birth he received the name of Saul. His father was a Pharisee of Tarsus, the capital of Cilicia. As this city had shown sympathy for the cause of Julius Cæsar, Cassius had deprived it of its privileges and lands; but Augustus, on attaining supreme power, made it ample amends by honouring it with many new prerogatives, and in particular with the freedom of Rome. Hence St Paul, though born at Tarsus, was by privilege a Roman citizen, enjoying thereby a certain distinction and sundry exemptions which were granted in the laws of the empire. His parents sent him when young to Jerusalem, and there he was instructed in the strictest observance of the law of Moses by Gamaliel, a learned and noble Jew, probably a member of the Sanhedrim. Thus Saul became a most scrupulous observer of the law in every point, and he appeals even to his enemies to bear witness how conformable to it his life had always been. He embraced the sect of the Pharisees, which was of all others the most severe, even while it was the most opposed to the humility of the gospel. It was a rule among the Jews that all their children should learn some handicraft in the course of their studies, were it but to avoid idleness and to exercise the body, as well as the mind, in some sensible pursuit. It is therefore probable that Saul learned in his youth the trade which he practised even after his apostleship—namely, that of making tents.

Saul, surpassing all his fellows in zeal for the Jewish law and traditions, which he thought the cause of God, became thereby a blasphemer, a persecutor, and the most outrageous enemy of Christ. He was one of those who took part in the murder of St Stephen, and by keeping the garments of all who stoned that holy martyr he is said by St Augustine to have stoned him by the hands of all the rest. To the martyr's prayers for his enemies we may ascribe the Apostle's conversion. "If Stephen," St Augustine adds, "had not prayed, the Church would never have had St Paul."

After the martyrdom of the holy deacon the priests and magistrates of the Jews raised a violent persecution against the Church at Jerusalem, in which Saul signalised himself above others. By virtue of the power he had received from the high priest, he dragged the Christians out of their houses, loaded them with chains, and thrust them into prison. He had them scourged in the synagogues, and endeavoured by torments to compel them to blaspheme the name of Christ. And as our Saviour had always been represented by the leading men of the Jews as an enemy to their law, it was no wonder that this rigorous Pharisee fully persuaded himself that "he ought to do many things contrary to the name of Jesus of Nazareth." Owing to his deeds of violence his name became everywhere a terror to the faithful. The persecutors not only raged against their persons, but also seized their estates and what they possessed in common, leaving them in such extreme necessity that the other Christian communities afterwards thought it incumbent on them to send contributions for their relief. All this could not satisfy the fury of Saul; he breathed nothing but threats and the slaughter of the other disciples. Wherefore, in the fury of his zeal he applied to the high priest and Sanhedrim for a commission to arrest all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as public examples to deter others from imitating them. But God was pleased to show forth in him His patience and mercy, and, moved by the prayers of St Stephen and His other persecuted servants, changed him in the very heat of his fury into a vessel of election, and made him a greater man in His Church by the grace of the apostleship than St Stephen had ever been, and a more illustrious instrument of His glory. He was almost at the end of his journey to Damascus when, about noon, he and his company were on a sudden surrounded by a great light from heaven brighter than the sun. They all saw the light, and being struck with amazement fell to the ground. Then Saul heard a voice which to him was articulate and distinct, though not understood by the rest: "Saul, Saul, why dost thou persecute Me?" Christ said not, Why dost thou persecute My disciples, but Me; for it is He, their head, who is chiefly persecuted in His servants. Saul answered, "Who art thou, Lord?" Christ said, "Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad." In other words, by persecuting My Church you make it flourish, and only prick and hurt yourself. This mild expostulation of our Redeemer, accompanied with a powerful interior grace, cured his pride, appeased his rage, and wrought at once a total change in him. Wherefore, trembling and astonished, he cried out, "Lord, what

wilt Thou have me to do ?" What to repair the past ? What to promote Thy glory ? I make a joyful oblation of myself to execute Thy will in everything, and to suffer for Thy sake disgrace, persecution, torment, and every sort of death. It was not a bare form of words, but an entire sacrifice of himself, and an heroic victory over the world. A perfect model of a true conversion, the greatest work of almighty grace ! Christ ordered him to arise and proceed on his journey to the city, where he should be informed of what He expected from him. Christ would not instruct him immediately by Himself, but, St Augustine observes, sent him to the ministry which He had established in His Church, to be directed in the way of salvation by those whom He had appointed for that purpose. He would not finish the conversion and instruction of this great apostle, whom He was pleased to call in so wonderful a manner, but preferred to commit him to the guidance of His ministers, showing us thereby that His holy providence has so ordered it, that all who desire to serve Him should seek His will by listening to those whom He has commanded us to hear in His own name and appointed to be our guides. The convert, rising from the ground, found that, though his eyes were open, he saw nothing. Providence sent this corporal blindness to serve as an emblem of the spiritual blindness in which he had lived, and to signify to him that he was henceforward to die to the world, and to apply his mind wholly to heavenly things. He was led by the hand like a child to Damascus, whither Christ seemed to conduct him in triumph. He was lodged in the house of a Jew named Judas, and there he remained three days blind, and without eating or drinking. He doubtless spent his time in great bitterness of soul, not yet knowing what God required of him. Though the entire reformation of his heart was not gradual, as in ordinary conversions, but miraculous in the order of grace, and perfect in a moment, yet a time of probation and of severe interior trial was necessary to crucify the old man and all earthly sentiments in his heart, and to prepare it to receive the extraordinary graces which God designed for him. There was a Christian of distinction in Damascus much respected by the Jews for his irreproachable life and great virtue, whose name was Ananias. Christ appeared to this holy disciple and commanded him to go to Saul, who was then in the house of Judas at prayer. Ananias trembled at the name of Saul, being no stranger to the mischief he had done in Jerusalem, or to the errand on which he had travelled to Damascus. But our Redeemer overruled his fears, and charged him a second time to go to him, saying, " Go, for he is a vessel of election to carry My name before Gentiles and kings, and the children of Israel: and I will

show him how much he has to suffer for My name." For tribulation is the test and portion of all the true servants of Christ. Saul in the meantime saw in a vision a man entering, and laying his hands upon him to restore his sight. Ananias, in obedience to the divine order, arose, went to Saul, and laying his hands upon him, said, " Brother Saul, the Lord Jesus, who appeared to thee on thy journey, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost." Immediately something like scales fell from his eyes, and he recovered his eyesight. Ananias added: " The God of our fathers hath chosen thee that thou shouldst know His will and see the Just One, and shouldst hear the voice from His mouth: and thou shalt be His witness unto all men to publish what thou hast seen and heard. Arise, therefore, be baptised and washed from thy sins, invoking the name of the Lord." Saul then arose, was baptised, and took some refreshment. He stayed some few days with the disciples at Damascus, and began immediately to preach in the synagogues that Jesus was the Son of God, to the great astonishment of all that heard him, who said, " Is not this he who persecuted at Jerusalem those who invoked the name of Jesus, and who is come hither to carry them away prisoners?" Thus a blasphemer and a persecutor was made an apostle, and chosen to be one of the principal instruments of God in the conversion of the world.

St Paul never recalled to mind this his wonderful conversion without a thrill of gratitude and without extolling the Divine Mercy. The Church, in thanksgiving to God for such a miracle of His grace, and to propose to penitents a perfect model of true conversion, has instituted this festival, which we find mentioned in many calendars and missals of the eighth and ninth centuries, and which Pope Innocent III commanded to be observed with great solemnity. It was for some time kept as a holiday of obligation in most churches in the West; and we find it particularly mentioned as such in England in the thirteenth century, an observance possibly introduced by Cardinal Langton, who was the friend of Innocent III.

It is difficult to assign any reason for the keeping of a feast of the conversion of St Paul on this particular day. Perhaps the most probable explanation is that suggested by the earliest text of the "Hieronymianum," which mentions on January 25, not the conversion, but the "*translation* of St Paul." The translation in question can hardly be any other than the bringing of the relics of the Apostle to his own basilica after their sojourn of nearly a century in their resting-place *ad Catacumbas*. None the less, a difficulty may still be felt from the fact that this commemoration of St Paul on January 25 does not appear to be a Roman feast. There is no mention

of it either in the early Gelasian or Gregorian sacramentaries. On the other hand, we find a proper Mass in the *Missale Gothicum*, and the festival is entered in the martyrologies of Gellone and Rheinau. Some texts, like the Berne MS. of the Hieronymianum and the Martyrology of Oengus, show traces of a transition from "translation" to "conversion." The calendar of the English St Willibrord, written before the year 717, has the entry, *Conversio Pauli in Damasco*. For the translation of St Paul's remains from St Sebastian's to his basilica, see De Waal in the *Römische Quartalschrift*, 1901, pp. 244 *seq.*, and Styger, *Il Monumento Apostolico della Via Appia* (1917).

ST ARTEMAS, Mart.

(?) *c.* A.D. 304

We may fairly be satisfied that St Artemas has a just claim to be honoured as a saint. He was depicted and his name was inscribed in the mosaics which adorned the cupola of the ancient basilica of San Prisco near Capua. These mosaics, now unfortunately destroyed, were believed to date from about the year 500. We know also from the so-called "Hieronymianum" that St Artemas was venerated, and is supposed to have suffered, at Pozzuoli, which is not very far from Capua. Beyond this we have no trustworthy information. But at a late date a story seems to have been connected with his name that Artemas, though hardly more than a boy himself, was teaching other boys, that he was denounced as a Christian, and that he was stabbed to death by his pupils with their styluses (sharp-pointed instruments used for writing on wax tablets). Unfortunately, this story is also told of St Cassian of Imola, and still earlier of St Mark of Arethusa. There can be little doubt that it has been borrowed from these sources and adapted to St Artemas in default of any more authentic details concerning him.

See the *Acta Sanctorum* for January 25; Delehaye, *Origines du Culte des Martyrs*, pp. 343-345; Pio Franchi Cavalieri in *Studi e Testi*, ix, 68.

SS JUVENTINUS and MAXIMINUS, Marts.

A.D. 363

These martyrs were two officers of distinction in the foot-guards of Julian the Apostate. When he was on the march in his campaign against the Persians, they let fall at table certain free reflections on the impious laws made against the Christians, wishing rather for death than to see the profanation of holy things. The Emperor

being informed of this, sent for them, and finding that they could not be prevailed upon by any means to retract what they had said, nor to sacrifice to idols, he confiscated their estates, ordered them to be cruelly scourged, and, some days after, had them beheaded in prison at Antioch, January 25, 363. The Christians, at the risk of their lives, stole away the bodies, and after the death of Julian, who was slain in Persia on June 26 following, erected a magnificent tomb to do them honour. On their festival St Chrysostom delivered a panegyric, in which he says of these martyrs: "They support the Church as pillars, defend it as towers, and are as unyielding as rocks. Let us visit them frequently, let us touch their shrine, and embrace their relics with confidence, that we may obtain from thence some benediction. For as soldiers, showing to the King the wounds which they have received in his battles, speak with confidence, so they, by a humble representation of their past sufferings for Christ, obtain whatever they ask of the King of heaven."

The scanty details recorded concerning these martyrs are mainly furnished by St John Chrysostom's panegyric. In the above quoted passage, which Butler has translated very freely, the orator rather quaintly pictures them pleading before the throne of God by holding up before Him in their hands the heads which had been cut off. Severus of Antioch, in the hymn composed in their honour, mentions a third martyr, Longinus, who perished in their company (*Patrologia Orientalis*, vii, 611). See also the *Acta Sanctorum* for January 25; and *cf.* Delehaye, *Les Origines du Culte des Martyrs*, pp. 136, 140, 228; and *Les Passions des Martyrs*, pp. 228 and 230.

ST PUBLIUS, Abbot

c. A.D. 380

St Publius is honoured principally by the Greeks. He was the son of a senator in Zeugma, upon the Euphrates, and sold his estate, silver vessels, and furniture for the benefit of the poor. Though he lived at first as a hermit, he afterwards became the ruler of a numerous community. He allowed his monks no other food than herbs and pulse, and very coarse bread. They drank nothing but water, and he forbade milk, cheese, grapes, vinegar, and even oil, except from Easter to Whitsuntide. To remind himself of the need of a continual advance in fervour, he added every day something to his exercises of penance and devotion. He was also remarkably earnest in avoiding sloth, being sensible of the inestimable value of time. Alas! what would not a damned soul, what would not a suffering

soul in purgatory, give for one of those moments which we unthinkingly throw away! Theodoret tells us that the holy Abbot Publius founded two congregations, the one of Greeks, the other of Syrians, each using their own tongue in the divine office; for the Greek and Chaldean were from the beginning sacred languages, or consecrated by the Church in her public prayers. St Publius seems to have died about the year 380.

We know little or nothing of St Publius beyond what is recorded of him by Theodoret in his book *Philotheus*. See the *Acta Sanctorum* for January 25; and Delehaye, *Synaxarium Ecclesiae Constantinopolitanae*, pp. 423-424.

ST APOLLO, Abbot in the Thebaid

c. A.D. 395

After passing many years in a hermitage, Apollo, who was then close upon eighty years old, formed and governed a community of five hundred monks near Hermopolis. They all wore the same coarse white habit, all received Holy Communion every day, and the venerable abbot made them also a daily exhortation for the profit of their souls. In these he insisted often on the evils of melancholy and sadness, saying that cheerfulness of heart is necessary amidst our tears of penance as being the fruit of charity, and requisite to maintain the spirit of fervour. He himself was known to strangers by the joy of his countenance. Out of humility he was content to be counted among the goats, unworthy to be numbered among the sheep. He made it his constant and earnest petition to God that he might know himself and be preserved from the subtle illusions of pride. It is said that on one occasion, when the devil quitted a possessed person at his command, the evil spirit cried out that he was not able to withstand his humility. Many astonishing miracles are recorded of him, of which perhaps the most remarkable was a continuous multiplication of bread, by which in a time of famine not only his own brethren, but the whole surrounding population, were sustained for four months. The saint received a visit from St Petronius, afterwards Bishop of Bologna, in 393, but this, it would seem, must have been at the very end of his life, when he was over ninety years old.

For our knowledge of St Apollo we are mainly indebted to a long section of the *Historia Monachorum*, which was formerly regarded as forming part of the Lausiac History of Palladius, but which is now recognised as a separate work, probably written in Greek by the Archdeacon Timotheus of Alexandria.

An English translation from the ancient Syriac version has been published by Sir E. A. Wallis Budge in the work entitled *The Book of Paradise of Palladius* (1904), i, 520-538. The Greek text has been edited by Preuschen in his *Palladius und Rufinus* (1897). See also the *Acta Sanctorum* for January 25; and P. Cheneau, *Les Saints d'Egypte* (1923), i, 218-225.

ST PRÆJECTUS, Bp. of Clermont, Mart.

Called at Lyons St Priest, at Sens St Prest, in Saintonge St Preils, at Paris and in Picardy St Prix

A.D. 676

The episcopal see of Auvergne, which is said to have been founded by St Austremonius in the middle of the third century, has been honoured with many holy bishops, of whom the Christian poet, Sidonius Apollinaris, was one of the most famous. Later on, about the year 1160, the title of Bishops of Auvergne was changed into that of Clermont, from the city of this name. St Prix was a native of Auvergne, and trained up in the service of the Church under the care of St Genesius, formerly archdeacon, afterwards Bishop of Auvergne, and was well skilled in plainsong (which was esteemed in that age the first step in the education of a cleric), as also in Holy Scriptures and Church history. The parish of Issoire, and afterwards the nunnery of Candedin (now Chantoin), were the chief theatres of his zeal, till about the year 666 he was called by the voice of the people, seconded by Childeric II, King of Austrasia, to the episcopal dignity, upon the death of Felix, Bishop of Auvergne. Partly by his own ample patrimony, and partly through the great liberality of Genesius, the holy Count of Auvergne, he was enabled to found several monasteries, churches, and hospitals; so that all distressed persons in his extensive diocese were provided for, and a spirit of religious fervour reigned in all parts. This was the fruit of the unwearied and undaunted zeal, assiduous exhortations and admirable example of the holy prelate, whose learning, eloquence, and piety are greatly extolled by his contemporary biographers. The saint, on his road to the court of King Childeric, whither he was going for the affairs of his diocese, restored to health St Amarin, the holy abbot of a monastery in the Vosges, who was afterwards his companion in martyrdom. As the result of an alleged outrage by Hector, the *patricius* of Marseilles—an incident very differently recounted by writers of different sympathies—Hector, after a visit to court, was arrested and executed by Childeric's orders.

One Agritius, imputing his death to the complaints carried to the King by St Prix, thought to avenge him by organising a conspiracy against the holy prelate. With twenty armed men he met the bishop as he returned from court at Volvic, two leagues from Clermont, and first slew the Abbot St Amarin, whom the assassins mistook for the bishop. St Prix, perceiving their design, courageously stepped forward, and was stabbed in the body by a Saxon named Radbert. The saint, receiving this wound, said, "Lord, lay not this sin to their charge, for they know not what they do." Another of the assassins clove his head with a heavy sword, and scattered his brains. This happened in 676 on January 25. The veneration which the Gallican churches paid to the memory of this martyr began from the time of his death, and many miracles immediately afterwards were recorded at his tomb.

The text of the life of St Præjectus has in modern times been edited and carefully annotated by Bruno Krusch in the *Monumenta Germaniæ Historica, SS. Rerum Meroving.*, v, 212-248. Krusch is of opinion that, though the author does not seem to have known the saint personally, he was a contemporary, and probably a monk of Volvic in Puy-de-Dôme. It is one of the most trustworthy and interesting of Merovingian hagiographical documents. The greater part of the relics of St Præjectus were afterwards translated to the abbey of Flavigny in Burgundy. See also *Acta Sanctorum* for January 25; and Duchesne, *Fastes Épiscopaux*, ii, 37-38.

ST POPPO, Abbot of Stavelot

A.D. 1048

St Poppo was born in Flanders in 978, and was piously brought up by a most virtuous mother, who died a nun at Verdun. In his youth he served for some time in the army, but even in the world he found meditation and prayer to be sweeter than all the delights of the senses, and in order to give himself up entirely to these holy exercises he renounced his profession and the marriage which had been already arranged for him. He had previously visited the holy places at Jerusalem and brought away many precious relics, with which he enriched the Church of our Lady at Deisne. He also made a pilgrimage to the shrines of the apostles at Rome, and some time after his return took the monastic habit at St Thierry's near Rheims. Richard, Abbot of Saint-Vannes, one of the great monastic reformers of the age, met Poppo about the year 1008, and found in him a man who, both on account of his capacity and virtue, was singularly well fitted to assist him in this splendid work. Not without great

difficulty he managed to get Poppo transferred to his own monaste y, and then used him to restore true religious observance in several other great abbeys, such as that of Saint-Vaast at Arras, Vasloges, Beaulieu, and several others. St Poppo, who gradually became independent of Richard of Saint-Vannes, seems, on being appointed Abbot of Stavelot, to have acted as a sort of Abbot-General to a whole group of monasteries in Lotharingia. In all these he was revered and preserved admirable discipline. He was much esteemed by the Emperor, St Henry II, and he seems in many political matters to have given him prudent counsel. He died at Marchiennes on January 25, in 1048, being seventy years of age. St Poppo received extreme unction at the hands of Everhelm, Abbot of Hautmont, who afterwards wrote his life, or, more correctly, revised the longer biography composed by the monk Onulf.

A critical edition of the *Life* which we owe to Onulf and Abbot Everhelm is to be found in the folio series of the *Monumenta Germaniæ Historica, Scriptores*, xi, 291-316. See also the *Acta Sanctorum* for January 25; Cauchie in the *Biographie Nationale Belge*, xviii, 43 *seq.*

JANUARY 26

ST POLYCARP, Bp. of Smyrna, Mart.

(?) A.D. 156

ST POLYCARP was one of the most famous of the little group of early bishops known as "the Apostolic Fathers," who, being the immediate disciples of the apostles, received instruction directly from them, as it were from the fountain head. Polycarp embraced Christianity very young, was a disciple of St John the Evangelist, and was appointed by him Bishop of Smyrna, probably before his banishment to Patmos, about the year 96. He may have been the angel or Bishop of Smyrna who was commended above all the bishops of Asia by Christ Himself in the Apocalypse, and the only one without a reproach. This saint was respected by the faithful to the point of profound veneration. He trained many holy disciples, among whom were St Irenæus and Papias. When Florinus, who had often visited St Polycarp, had broached certain heresies, St Irenæus wrote to him as follows: "These things were not taught you by the bishops who preceded us. I could tell you the place where the blessed Polycarp sat to preach the word of God. It is yet present to my mind with what gravity he everywhere came in and went out; what was the sanctity of his deportment, the majesty of his countenance, and of his whole exterior; and what were his holy exhortations to the people. I seem to hear him now relate how he conversed with John and many others who had seen Jesus Christ; the words he had heard from their mouths. I can protest before God that if this holy bishop had heard of any error like yours, he would have immediately stopped his ears and cried out, according to his custom, 'Good God! that I should be reserved to these times to hear such things!' That very instant he would have fled out of the place in which he had heard such doctrine." St Jerome mentions that St Polycarp met at Rome the heretic Marcion in the streets, who, resenting the fact that the holy bishop did not take that notice of him which he expected, said to him: "Do not you know me, Polycarp?" "Yes," answered the saint, "I know you to be the first-born of Satan." He had learned this abhorrence of the authors of heresy, who knowingly and wilfully adulterate the divine truths, from his master St John, who fled from

the bath at the sight of Cerinthus. St Polycarp kissed with respect the chains of St Ignatius when he passed by Smyrna on the road to his martyrdom, and Ignatius in turn recommended to our saint the care of his distant church of Antioch, supplementing this charge later on by a request that he would write in his name to those churches of Asia to which he had not leisure to write himself. St Polycarp addressed a letter to the Philippians shortly after, which is highly commended by St Irenæus, St Jerome, Eusebius, Photius, and others, and is still extant. This letter, which in St Jerome's time was publicly read in the Asiatic churches, is justly admired both for the excellent instructions it contains and for the perspicuity of the style. In it he calls a heretic, as above, the eldest son of Satan. About the year 154 Polycarp undertook a journey of charity to Rome to confer with Pope Anicetus about certain points of discipline, especially about the time of keeping Easter, for the Asiatic churches kept it on the fourteenth day of the vernal equinoctial moon, as the Jews did, on whatever day of the week it fell; whereas Rome, Egypt, and all the West observed it on the Sunday following. It was agreed that both might follow their custom without breaking the bonds of charity. St Anicetus, to testify his respect, yielded to him the honour of celebrating the Eucharist in his own papal church. We find no further particulars concerning our saint recorded before his martyrdom.

In the sixth year of Marcus Aurelius and Lucius Verus, Statius Quadratus being Proconsul of Asia, a violent persecution broke out in that province, in which the faithful gave heroic proof of their courage, to the astonishment of the infidels. When they were torn to pieces with scourges till their very entrails were laid bare, amidst the tears of the spectators, who were moved with pity at the sight of their torments, no one of them, it seems, uttered so much as a groan, so little regard had they for their own flesh in the cause of God. No form of torture, no invention of cruelty, was spared to force them to take part in pagan worship; but all efforts failed. Germanicus, who had been brought to Smyrna with eleven or twelve other Christians, signalised himself above the rest, and animated the most timorous to suffer. The proconsul in the amphitheatre appealed to him compassionately to have some regard for his youth when life had so much to offer, but he with a holy impatience provoked the beasts to devour him, the sooner to quit this wicked world. One Quintus, a Phrygian, who had presented himself to the judge, quailed at the sight of the beast let loose upon him, and consented to sacrifice. The authors of these Acts justly condemn the presumption of those who offered themselves to suffer, and say that the martyrdom of

St Polycarp was conformable to the gospel, because he did not expose himself to temptation, but waited till the persecutors laid hands on him, as Christ our Lord taught us by His own example. The same venerable authors observe that the martyrs by their constancy demonstrated to all men that, whilst their bodies were tormented, they were in spirit estranged from the flesh, and impervious to suffering—or rather that our Lord was present and assisted them—for the fire of the barbarous executioners seemed as if it had been a cooling refreshment. The splendid courage of Germanicus and his companions only whetted the spectators' appetite for blood. A cry was raised: "Away with the atheists; let search be made for Polycarp." The holy man, though fearless, had been prevailed upon by his friends to withdraw and conceal himself in a neighbouring village during the storm, spending most of his time in prayer. Three days before his martyrdom he in a vision saw his pillow on fire, from which he understood, and foretold to his companions, that he should be burnt alive. When the persecutors came in search of him he changed his retreat, but was betrayed by a boy, who was threatened with the rack unless he at once disclosed his whereabouts. Herod, the Irenarch, whose office it was to maintain public order and arrest offenders, sent horsemen by night to surround his lodging. The saint was above stairs in bed, but refused to make his escape, saying, "God's will be done." He went down, met them at the door, ordered them a substantial supper, and desired only some time for prayer before he went with them. This granted, he began his prayer standing, which he continued in that posture for two hours, recommending to God his own flock and the whole Church with such intense devotion that some of those who had come to seize him repented of their errand. They set him on an ass, and were conducting him towards the city, when he was met on the road by Herod and Herod's father Nicetes, who took him into their chariot and endeavoured to persuade him to some show of compliance. "What harm," they urged, "is there in saying Lord Cæsar, or even in offering incense, to escape death?" The word Lord, however, was not as innocent as it sounded, and implied a recognition of the divinity of the Emperor. The bishop at first was silent in imitation of our Saviour, but being pressed, he gave them this resolute answer: "I am resolved not to do what you counsel me." At these words, throwing off the mask of friendship, they treated him with scorn, and thrust him out of the chariot with such violence that his leg was bruised by the fall. The holy man went forward cheerfully to the place where the people were assembled. Upon his entering it a voice from heaven was heard by many: "Be strong,

Polycarp, and play the man." He was led directly to the tribunal of the proconsul, who exhorted him to have regard for his age, to swear by the genius of Cæsar, and to say, "Away with the atheists," meaning the Christians. The saint, turning towards the crowd of ungodly people in the stadium, said, with a stern countenance, "Away with the atheists," meaning by this either a wish that they might forsake their evil courses, or foretelling, perchance, the calamity which befell their city in 177, when Smyrna was overthrown by an earthquake. The proconsul repeated: "Swear by the genius of Cæsar, and I will discharge you; blaspheme Christ." Polycarp replied: "Fourscore and six years have I served Him and He hath done me no wrong. How then can I blaspheme my King and my Saviour? If you require of me to swear by the genius of Cæsar, as you call it, hear my free confession: I am a Christian; but if you desire to learn the doctrines of Christianity, appoint a time and hear me." The proconsul said: "Persuade the people." The martyr replied: "I addressed my discourse to you; for we are taught to give due honour to princes, so far as is consistent with religion. But the populace is not a competent tribunal before which I can justify myself." Indeed, rage rendered them incapable of hearing him.

The proconsul then assuming a tone of severity, said: "I have wild beasts." "Call for them," replied the saint, "for we are unalterably resolved not to change from good to evil. It is only right to pass from evil to good." The proconsul said: "If you despise the beasts, I will cause you to be consumed by fire." Polycarp answered: "You threaten me with a fire which burneth for a season, and after a little while is quenched; but you are ignorant of the judgement to come, and of the fire of everlasting punishment which is prepared for the wicked. Why do you delay? Bring against me what you please." Whilst he said this and many other things, he appeared in a transport of joy and confidence, and his countenance shone with a certain heavenly grace, insomuch that the proconsul himself was struck with admiration. However, he ordered a crier to make public proclamation three times in the middle of the stadium (as was the Roman custom in capital cases): "Polycarp hath confessed himself a Christian." At this proclamation the whole multitude of Jews and Gentiles gave a great shout, the latter crying out: "This is the great teacher of Asia, the father of the Christians, the destroyer of our gods, who teaches the people not to sacrifice or to worship." They appealed to Philip the Asiarch to let a lion loose upon Polycarp. He told them that it was not in his power, because he had brought the sports to a close. Then with one accord they

clamoured that he should be burnt alive. Their request was no sooner granted but everyone ran with all speed to fetch wood from the baths and workshops. The Jews were particularly active and busy on this occasion. The pile being prepared, Polycarp put off his garments, untied his girdle, and endeavoured to take off his shoes; but this was difficult for him because the Christians had always vied with one another in rendering him this service, regarding it as a happiness to be permitted to touch his flesh. The wood and other combustibles by this time were heaped all round him. The executioners would have nailed him to the stake, but he said to them: "Suffer me to be as I am. He who gives me grace to endure the fire will enable me to remain at the pile unmoved." They therefore contented themselves with tying his hands behind his back, and in this posture, looking up towards heaven, he prayed as follows: "O Almighty Lord God, Father of Thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of Thee, God of angels, and powers, and of all creation, and of the whole race of the just who live in Thy presence! I bless Thee for having been pleased in Thy goodness to bring me to this hour, that I may receive a portion amongst the number of Thy martyrs, and partake of the chalice of Thy Christ, unto resurrection of eternal life, both of soul and body, in the incorruptibleness of the Holy Spirit. Amongst whom grant me to be received this day as a pleasing sacrifice, such a one as Thou Thyself hast prepared, that so Thou mayest accomplish what Thou, O true and faithful God, hast foreshown. Wherefore, for all things I praise, bless, and glorify Thee, through the eternal High Priest Jesus Christ, Thy beloved Son, with whom to Thee and the Holy Ghost be glory now and for ever. Amen." He had scarce said Amen when fire was set to the pile, which increased to a mighty flame. But behold a wonder, say the authors of these Acts, seen by us who were preserved to attest it to others. The flames forming themselves into an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, which stood in the middle, resembling not roasted flesh, but purified gold or silver, appearing bright through the flames, while his body emitted such a fragrance as if it were the wafted odour of frankincense and precious spices. The blind infidels were only exasperated to see that his body could not be consumed, and ordered a spearman to pierce him through, which he did, and such a quantity of blood gushed forth as to quench the fire. The malice of the devil did not end here: he endeavoured to prevent the relics of the martyr being carried off by the Christians, for many were eager to obtain possession of them, to show their respect to his body.

Therefore, by the suggestion of Satan, Nicetes advised the proconsul not to give it up to the Christians, lest, said he, abandoning the crucified man, they should adore Polycarp. The Jews suggested this, "not knowing," say the authors of the Acts, "that we can never forsake Christ, nor adore any other, though we love the martyrs as His disciples and imitators, for the great love they bore their King and Master." The centurion, seeing the contest raised by the Jews, placed the body in the middle and burnt it to ashes. "We afterward took up the bones," say they, "more precious than the richest jewels or gold, and laid them decently in a place at which may God grant us to assemble with joy to celebrate the birthday of the martyr." Thus wrote these disciples and eye-witnesses. It was at two o'clock in the afternoon, which the authors of the Acts call the eighth hour, in the year 156, that St Polycarp received his crown. His tomb was long venerated at Smyrna in a small chapel. St Irenæus speaks of St Polycarp as having lived to a great age.

The epistle of St Polycarp to the Philippians, which is the only one among those which he wrote that has been preserved, is, even in the dead letter, a standing proof of the apostolic spirit with which he was animated, and of that same humility, meekness, charity, and zeal of which his life was an example. The beginning is an outburst of spiritual joy, giving thanks for their conversion to God and their fervour in divine love. His extreme abhorrence of heresy leads him straightway to refer to that of the Docetæ, against which he puts the faithful on their guard, by proving that Christ was truly made man, died, and rose again. The terms used are such as reflect unmistakably his own humble and affectionate devotion to our divine Redeemer in these great mysteries of love. Besides walking in truth, he takes notice that, to be raised with Christ in glory, we must also do His will, keep all His commandments, and love whatever He loved; refraining from all fraud, avarice, detraction, and rash judgement; repaying evil with good; forgiving and showing mercy to others, that we ourselves may find mercy. "These things," says he, "I write to you because you invited me; for neither I, nor any other such as I, can attain to the wisdom of the blessed and glorious Paul. You have his epistles, and if you study them you may raise your spiritual fabric by strengthening faith, which is our mother, hope following, and the love of God, of Christ, and of our neighbour going before. He who has charity is far from all sin." The saint gives short instructions for each particular way of life, and then adds: "Everyone who hath not confessed that Jesus Christ is come in the flesh is antichrist; and he who confesseth not the suffering of the cross is of the devil; and whosoever shall pervert the oracles of the

Lord to his own lusts, and shall say that there is neither resurrection nor judgement, that man is the first-born of Satan." He exhorts us to watch always in prayer, lest we be led into temptation; to be constant in fasting, persevering, joyful in hope, and in the pledge of our justice, which is Christ Jesus, imitating His patience; for, by suffering for His name, we glorify Him. To encourage them to suffer, he reminds them of those who had suffered before their eyes: Ignatius, Zosimus, and Rufus, and some of their own congregation, "who are now," says our saint, "in the place which they have earned, in the company of our Saviour, with whom they also suffered."

An immense literature, of which we cannot attempt to take account here, has grown up in connection with the history of St Polycarp. The principal points round which discussion has centred are: (1) the authenticity of the letter written in the name of the Church of Smyrna describing his martyrdom; (2) the authenticity of the letter addressed to him by St Ignatius, Bishop of Antioch; (3) the authenticity of St Polycarp's letter to the Philippians; (4) the trustworthiness of the information concerning him and his relations with the apostle St John supplied by St Irenæus and other early writers; (5) the date of his martyrdom; (6) the value and bearing of the *Life* of St Polycarp attributed to Pionius. With regard to the first four points, it may be said that the verdict of the best authorities upon the Christian origins, rationalists as well as Catholics, is now practically unanimous in favour of the orthodox tradition. The conclusions so patiently worked out by Bishop Lightfoot and Funk have in the end been accepted with hardly a dissentient voice. The documents named may therefore be regarded as among the most precious memorials preserved to us which shed light upon the early developments of the life of the Church. For English readers they are accessible in the invaluable work of Lightfoot, *The Apostolic Fathers, Ignatius and Polycarp*, 3 vols.; or in the one volume abridgement edited by J. R. Harmer (also with full translation), *The Apostolic Fathers*, 1891. As regards the date of the martyrdom, earlier writers, in accordance with an entry in the *Chronicon* of Eusebius, took it for granted that Polycarp suffered in 166; but the discussions following Waddington's essay on the subject in 1867 have led almost all recent critics to decide for 155 or 156. See, however, Dom J. Chapman, who in the *Revue Bénédictine*, xix, 145 *seq.*, gives reasons for still adhering to 166. In reference to the last point, the *Life* by Pionius, which describes Polycarp as in his boyhood a slave ransomed by a compassionate lady and afterwards ordained and promoted by one Boucolos, a previous Bishop of Smyrna, there is an equally general agreement among modern scholars that this narrative is a pure work of fiction, though it may possibly be as old as the last decade of the fourth century. An attempt has been made by P. Corssen and E. Schwartz to demonstrate that the *Life* of Polycarp is a genuine work of the martyr St Pionius, who suffered in 250, but this contention has been convincingly refuted by the Bollandist Père Delehaye in his book *Les Passions des Martyrs et les Genres littéraires* (1921), pp. 11-59. There is an excellent article on St Polycarp by H. T. Andrews in the *Encyclopædia Britannica*, 11th edition, 1911.

ST PAULA, WIDOW

A.D. 404

This illustrious pattern of widows surpassed all other Roman ladies in riches, birth, and the endowments of mind. She was born on May 5, in 347. The blood of the Scipios, the Gracchi, and Paulus Æmilius ran in her veins through her mother Blesilla. Her father claimed to trace his pedigree back to Agamemnon, and her husband Toxotius his to Iulus and Æneas. By him she had a son, also called Toxotius, and four daughters—namely, Blesilla, Paulina, Eustochium, and Rufina. She shone as a pattern of virtue in the married state, and both she and her husband edified Rome by their good example; but her virtue was not without its alloy, a certain degree of the love of the world being almost inseparable from a position such as hers. She did not at first discern the secret attachments of her heart, nor feel the weight of her own chains; she had neither courage to break them, nor light whereby to take a clear view of her spiritual poverty and misery. God, compassionating this weakness, was pleased in His mercy to open her eyes by violence, and sent her the greatest affliction that could befall her in the death of her husband, when she was only thirty-two years of age. Her grief was immoderate till such time as she was encouraged to devote herself totally to God by the exhortations of her friend St Marcella, a holy widow, who then edified Rome by her penitential life. Paula, thus instigated to trample upon sorrow, erected in her heart the standard of the cross of Jesus Christ, and courageously resolved to walk after it. From that time she never sat at table with any man, not even with any of the holy bishops and saints whom she entertained. She abstained from all flesh-meat, fish, eggs, honey, and wine; used oil only on holidays; slept on a stone floor with no bedding but sackcloth; renounced all visits and worldly amusements; laid aside her costly garments, and gave everything to the poor which it was in her power to dispose of. She was careful to seek out those who were in want, and deemed it a loss on her side if any other hands than her own administered relief to them. It was usual with her to say that she could not make a better provision for her children than by giving alms to secure for them the blessings of heaven. Her occupation was prayer, pious reading, and fasting. She could not bear the distraction of company which interrupted her intercourse with heaven; and if ever she sought conversation it was with the servants of God for the benefit of her own soul. She entertained St Epiphanius and St Paulinus of Antioch when they came to Rome;

and St Jerome was her director in the service of God during his stay in that city for two years and a half under Pope Damasus. Her eldest daughter Blesilla, having lost her husband a short time after marriage, came to the determination that she must leave the world, but died before she could effect her purpose. The mother felt this bereavement intensely. St Jerome, who at that time had just returned to Bethlehem, wrote to her in 384, both to comfort and reprove her. He first sympathises with her in their common loss, but adds that God is master, that we are bound to rejoice in His will, always holy and just, and to thank Him for all that befalls us. Above all, he urges that she must not mourn for a death at which the angels attend to escort the soul to the embrace of Christ its Lord, and that it is only the prolongation of our banishment which we ought to lament. "Blesilla," says he, "has received her crown, dying in the fervour of her resolution, in which she had purified her soul for near four months." He adds that Christ seemed to reproach her grief in these terms: "Art thou angry, O Paula! that thy daughter is made Mine? Thou art offended at My providence, and by thy rebellious tears thou dost offer an injury to Me who possess her." He excuses in a mother some tears occasioned by the involuntary sensibility of nature, but calls any excess in them a scandal to religion, a profanation of holy things, an augury of want of faith. Blesilla herself, he declares, must mourn, so far as her happy state would allow, to see her mother offend our Lord, and must cry out to her: "Begrudge me not my glory; do not persist in that course which may separate us for ever. I am not lonely. Instead of you, I have the Mother of God. I have many companions whom I never knew before. You mourn for me because I have left the world, and I pity your imprisonment in it and the dangers it conceals." Paula afterwards, completing the victory over herself, rose superior to this first weakness. Her second daughter Paulina was married to St Pammachius, and died in 397. Eustochium, the third, was her inseparable companion. Rufina did not survive childhood.

The greater the progress Paula made in spirituality and in the relish of heavenly things, the more insupportable to her became the tumultuous life of the city. She sighed after the desert, longed to be disencumbered of attendants, and to live in a hermitage, where her heart would have no other occupation than the thought of God. The thirst after so great a happiness made her ready to forget home, family, riches, and friends; yet never did mother love her children more tenderly. At the thought of leaving them her whole nature yearned, and being in an agony of grief, she seemed as if she had been torn from herself. But in this she was wonderful among all

mothers, that whilst she felt in her soul the most agonising emotions of tenderness, she knew how to keep them within due bounds. The strength of her faith gave her control over the cravings of her heart, and she even desired this cruel separation, bearing it with joy, out of a pure and heroic love of God. She had, indeed, previously taken care to have all her children brought up in holiness, otherwise her design would have been unjustifiable. Being therefore fixed in her resolution, and having settled her affairs, she went down to the harbour, attended by her brother, relations, friends, and children, who all strove by their tears to overcome her constancy. Even when the vessel was ready to sail, her little son Toxotius, with uplifted hands on the shore, and bitterly weeping, begged her not to leave him. The rest, though tears choked their utterance, prayed her at least to defer her voluntary banishment. But Paula, raising her dry eyes to heaven, turned her face from the shore, lest her gaze should rest upon that which she could not behold without feeling intolerable anguish. She sailed first to Cyprus, where she was detained ten days by St Epiphanius, and from thence to Syria. Her long journeys by land she performed on the backs of asses, she who till then had been accustomed to be carried about by eunuchs in litters. She visited with great devotion all the principal places which we read to have been consecrated by the mysteries of the life of our divine Redeemer, as also the retreats of the principal anchorets and holy solitaries of Egypt and Syria. At Jerusalem the proconsul had prepared a palace richly furnished for her reception; but excusing herself from accepting the proffered favour, she chose to lodge in a humble cell. In this holy place her fervour, as St Jerome describes, was redoubled at the sight of each sacred shrine. She prostrated herself before the holy cross, pouring forth her soul in love and adoration, as if she beheld our Saviour still bleeding upon it. On entering the sepulchre, she venerated the stone which the angel rolled back on the occasion of our Lord's resurrection, and impressed innumerable kisses full of faith and devotion upon the rock where the body of Christ had been laid. On her arrival at Bethlehem, she entered the cave in which the Saviour of the world was born, and she saluted the crib with tears of joy, crying out: "I, a miserable sinner, am made worthy to kiss the manger in which my Lord was pleased to be laid a helpless babe weeping and suffering for me! This is my dwelling-place, because it was the land and the home chosen by my Lord for Himself."

After her journeys of devotion, in which she distributed most bountiful alms, she settled at Bethlehem with her daughter Eustochium under the direction of St Jerome. The three first years she

spent there in a poor little house; but in the meantime she took care to have a hospital built on the road to Jerusalem, as also a monastery for St Jerome and his monks, whom she supported, besides three convents for women, which properly made but one house, for all assembled in the same chapel day and night to perform the divine service together, and on Sundays in the church which stood hard by. Dividing it up between the morning hours, Vespers, Compline, and the midnight office, they daily sang the whole psalter, which every sister was obliged to know by heart. Their food was coarse and scanty, their fasts frequent and severe. All the sisters worked with their hands, and made clothes for themselves and others. All wore the same poor habit, and used no linen except for the wiping of their hands. No man was ever suffered to set foot within their doors. Paula governed them with a charity full of discretion, encouraging them by her own example and instruction, being always the first, or among the first, at every duty, taking part, like her daughter Eustochium, in all the drudgery of the house, and appearing everywhere as the last of her sisters. She severely reprimanded any studied neatness in dress, and called it a disorderliness of mind. If anyone showed herself talkative or passionate, she was separated from the rest, ordered to walk the last in order, to pray outside the door, and for some time to eat alone. The holy abbess was so compassionate in her treatment of the sick that she sometimes allowed them to eat flesh-meat, but would not admit the same indulgence in her own ailments, nor even allow herself a drop of wine in the water she drank. She extended her love of poverty to her buildings and churches, ordering them all to be built low, and without anything costly or magnificent. She said that money is better expended upon the poor, who are the living members of Christ. She wept so bitterly for her smallest faults that others would have thought her guilty of grievous crimes. When torn in twain by natural grief for the death of her children, she made frequent signs of the cross on her mouth and breast to overcome herself, remaining always perfectly resigned in her soul to the will of God. Her son Toxotius married Læta, the daughter of a pagan priest, but herself a most virtuous Christian. Both were faithful imitators of the holy life of our saint. Their daughter, Paula the younger, was sent to Bethlehem, to be under the care of her grandmother, whom she afterwards succeeded in the government of that monastery. For the education of this child St Jerome sent to Læta some excellent instructions, which parents can never read too often. God called our saint to Himself after a life of fifty-six years, of which she had spent in her widowhood five at Rome and almost twenty at Bethlehem.

In her last illness, but especially in her agony, she repeated almost without intermission certain verses of the psalms, which express an ardent desire of the heavenly Jerusalem and of being united to God. When she was no longer able to speak, she made the sign of the cross on her lips, and expired in the most profound peace on January 26, 404.

Practically all that we know of St Paula is derived from the letters of St Jerome, more particularly from letter 108, which might be described as a biography; it is printed in Migne, *P.L.*, xxii, 878-906, and in the *Acta Sanctorum* for January 26. See also the very charming monograph by F. Lagrange, *Histoire de Ste Paule*, which has gone through many editions.

ST CONAN, Bp. of the Isle of Man, Conf.

(?) *c.* A.D. 648

There are a good many place-names which seem to bear witness to the existence of a Celtic saint named Conan or Conon, but there is no real evidence of cultus, and the statements which have been made about him are by no means consistent with each other. In certain breviary lessons of late date it is said that the hermit St Fiacre of Meaux, born in Scotland or Ireland, was in his boyhood committed to the care of St Conan, and learnt from him those virtuous practices which afterwards made the name of Fiacre famous. St Conan, we are told, passed from Scotland to the Isle of Man, and completed the work, begun by St Patrick or some of his disciples, of extirpating Druidism and planting Christianity in its place. He is also commonly called Bishop of Sodor, but the very name is an anachronism, for there is no doubt that Sodor is a corruption of the Norse term *Suthr-eyar* (Southern Islands), which was used by the Vikings for the islands off the west coast of Great Britain in opposition to the Shetland and Orkney groups, which were northern islands. But the Viking raids did not begin before the close of the eighth century, and the name Sodor as the designation of an episcopal see cannot have been introduced until much later than that. It is quite possible, however, that Conan may have received episcopal consecration, and may have laboured in Man and the Hebrides. In the ecclesiastical system of the Celtic peoples the idea of determinate and territorial dioceses only evolved very slowly.

See Forbes, *Kalendars of Scottish Saints*, pp. 307-308; O'Hanlon, *Irish Saints*, i, 447; Olaf Kolsrud, "The Celtic Bishops in the Isle of Man" in the *Zeitschrift f. Celtische Philologie* (1913), ix, 357-379.

BD. ALBERIC, Abbot of Citeaux, Conf.

A.D. 1109

The experiences of Blessed Alberic in his efforts to find a religious home in accord with his aspirations after high perfection throw rather a lurid light upon the untamed temper of the recruits who formed the raw material of monastic life in the eleventh century. We know nothing of his boyhood, but we hear of him first as one of a group of seven hermits who were trying to serve God in the forest of Collan, not far from Châtillon-sur-Seine. There was a certain Abbot Robert, a man of good family, who in spite of a previous failure with a community of unruly monks was in high repute for virtue. Him the hermits with some difficulty obtained for a superior, and in 1075 they moved not far off to Molesmes, where they built a monastery, with Robert for abbot and Alberic for prior. Benefactions flowed in upon them, their numbers grew, but religious fervour decayed. In time a turbulent majority set monastic discipline at defiance. Robert lost heart and withdrew elsewhere. Alberic struggled on to maintain order, but things came to such a pass that the monks beat and imprisoned their prior, and eventually, if we may trust our rather confused authorities, Alberic and Stephen Harding, the Englishman, could stand it no longer, and also quitted Molesmes. Probably, when the news of these scandals leaked out, the alms of the faithful began to dry up and the pinch of poverty made itself felt. In any case, amendment was promised, so that Robert and Alberic and Stephen were prevailed upon to return; but the old troubles and relaxed observance soon reappeared, and Alberic seems to have been the leading spirit in persuading a group of the more fervent to establish elsewhere a new community living under a stricter rule. In the year 1098, with the permission of Hugh, Archbishop of Lyons, who was also legate of the Holy See, twenty-one monks took up their abode in the desert of Citeaux, some little distance to the south of Dijon and more than seventy miles from Molesmes. These were the first beginnings of the great Cistercian Order. Robert, Alberic, and Stephen were elected respectively abbot, prior, and sub-prior, but shortly afterwards St Robert was required by the Pope to return to the community he had quitted. Thus Alberic became abbot in his place, and it is to him that the more distinctive features of the Cistercian reform must probably be ascribed. For this new way of life, which aimed at a restoration of primitive Benedictine observance, but with many added austerities,

formal approval was obtained in 1100 from Pope Paschal II. One of the most striking external features of the reform was the adoption for the choir monks of a white habit (with the exception of a black scapular and hood), a change which is said to have been made in consequence of a vision of our Lady which was vouchsafed to Blessed Alberic. It is suggested that the colour is meant to symbolise the special dedication of the Order to the Mother of God. Another notable change, prompted seemingly by the desire to provide for the chanting in choir of the Divine Office with greater regularity and freedom from interruption, was the recognition of a special class of *fratres conversi*, or lay brothers, to whom the more laborious work, and particularly the field work in the distant granges, was entrusted. Alberic's rule as abbot was not very prolonged, and much of that which was most characteristic in the final organisation at Citeaux may not improbably be traced to his successor, St Stephen. It is Stephen also who, in an address delivered after the death of Alberic (January 26, 1109), has left us almost the only personal note we possess concerning him. "All of us," he said, "have alike a share in this great loss, and I am but a poor comforter, who myself need comfort. Ye have lost a venerable father and ruler of your souls; I have lost, not only a father and ruler, but a friend, a fellow-soldier, and a chief warrior in the battles of the Lord, whom our venerable Father Robert, from the very cradle of our monastic institute, had brought up in one and the same convent, in admirable learning and piety. . . . We have amongst us this dear body and singular pledge of our beloved father, and he himself has carried us all away with him in his mind with an affectionate love. . . . The warrior has attained his reward, the runner has grasped his prize, the victor has won his crown; he who has taken possession prays for a palm for us. . . . Let us not mourn for the soldier who is at rest; let us mourn for ourselves who are placed in the front of the battle, and let us turn our sad and dejected speeches into prayers, begging our father who is in triumph not to suffer the roaring lion and savage enemy to triumph over us."

See *Acta Sanctorum*, January 26; Dalgairns, *Life of St Stephen Harding*; P. Fournier in *Dictionnaire d'Hist. et de Géog. ecclés.*, i, 1407-1408.

BD. MARGARET OF HUNGARY, VIRG.

A.D. 1270

Very great interest attaches to the life of Bd. Margaret of Hungary, because by rare good fortune we possess in her case a complete copy of the depositions of the witnesses who gave evidence in the process of beatification begun by papal authority less than seven years after her death. No doubt the fact that she was the daughter of Bela IV, King of Hungary, a famous champion of Christendom, at a time when Central Europe was menaced with utter destruction by the inroads of the Tatars, has emphasised the details of her extraordinary life of self-crucifixion. The great Dominican Order, too, which was much befriended by Bela and his consort Queen Maria, was necessarily interested in the cause of one of its earliest and most eminent daughters. But no one can read the astounding record of Margaret's asceticism, humility, and charity as recounted by some fifty witnesses who were her everyday companions without realising that even if she had been the child of a beggar, such courage as hers —one is almost tempted to call it the fanaticism of her warfare against the world and the flesh—could not but have a spiritualising influence upon all who came in contact with her. Bela IV has been styled "the last man of genius whom the Arpads produced," but there were qualities in his daughter which, if determination counts for anything in human affairs, showed that the stock was not yet effete.

Margaret had been born at an hour when the fortunes of Hungary were at a low ebb, and we are told that her parents had promised to dedicate the infant entirely to God if victory should wait upon their arms. The boon was in substance granted, and the child at the age of three was committed to the charge of the community of Dominican nuns at Veszprim. Somewhat later, Bela and his Queen built a convent for their little daughter on an island in the Danube near Buda, and there, when she was twelve years old, she made her profession in the hands of Humbert of Romans, who had just been elected General of the Dominican Order. Horrifying as are the details of the young sister's thirst for penance and of her determination to conquer all natural repugnances, they are supported by such a mass of concurrent testimony that it is impossible to question the truth of what we read. That she was exceptionally favoured in the matter of good looks seems to be proved by the determination of Ottocar, King of Bohemia, to seek her hand even after he had seen her in her religious dress. No doubt a papal dispensation

could easily have been obtained for such a marriage, and Bela, for political reasons, was inclined to favour it. But Margaret declared to her sisters in religion that she would cut off her nose and lips rather than consent to leave the cloister, and no one who reads the account which those same sisters gave of her resolution in other matters can doubt that she would have been as good as her word. Although the majority of the inmates of this Danubian convent were the daughters of noble families, Princess Margaret seems to have been conscious of a tendency to treat her with special consideration. Her protest took the form of an almost extravagant choice of all that was menial, repulsive, exhausting, and insanitary. Her charity and tenderness in rendering the most nauseating services to the sick were marvellous, but many of the details are such as cannot be set out before the fastidious modern reader. She had an intense sympathy for the squalid lives of the poor, but she carried it so far that, like another St Benedict Joseph Labré, she chose to imitate them in her personal habits, and her fellow-nuns freely confessed that there were times when they shrank from coming into too intimate contact with the noble princess, their sister in religion. One gets the impression that her love of God and burning desire of self-immolation were associated with a certain element of wilfulness. She would have been better, or at least she would assuredly have lived longer, if she had had a strong-minded superior or confessor to take her resolutely in hand; but it was perhaps inevitable that the daughter of the royal founders to whom the convent owed everything should almost always have been able to get her own way. On the other hand, there are many delightful human touches in the account her sisters gave of her. The sacristan tells how Margaret would stroke her hand and coax her to leave the door of the choir open after Compline, that she might spend the night before the Blessed Sacrament when she ought to have been sleeping. She was confident in the power of prayer to effect what she desired, and she carried this almost to the point of a certain imperiousness in the requests she made to the Almighty. Several of the nuns recall an incident which happened at Veszprim when she was only ten years old. Two Dominican Fathers came there on a short visit, and Margaret begged them to prolong their stay. They replied that it was absolutely necessary that they should return at once; to which she responded: "I shall ask God that it may rain so hard that you cannot get away." Although they protested that no amount of rain could possibly detain them, she went to the chapel, and in answer to her prayers such a downpour occurred that they were unable, after all, to leave Veszprim as they had intended. This

recalls the well-known story of St Scholastica and St Benedict, and there is in any case no need to invoke a supernatural intervention, but there are so many such incidents vouched for by the sisters in their evidence on oath that it is difficult to stretch coincidence so far as to explain them all away. One in particular which occurred about three years before Margaret's death is attested by at least a dozen of the nuns and by the Dominican Provincial himself, who was the sufferer. This Father Marcellus, in one of his visits to the convent, was told by her that the Danube shortly before in a flood had risen so high that the whole of the servants' quarters had been under water. He, it appears, rather bluntly expressed his incredulity, whereupon Margaret, manifesting a very human indignation that her word should be doubted, addressed herself to our Lady and said: "O most holy Mary, I implore of thee to prove to Brother Marcellus that I have not told him any falsehood." Then, as Father Marcellus and all the witnesses aver, the waters of the Danube straightway began to swell, and they rose so high that they flooded not only the servants' quarters, but those of the nuns as well, and the Provincial in the end had to clamber on to the roof of an outbuilding in order to save himself from a wetting.

Though we hear of ecstasies and of a great number of miracles, there is a certain moderation in the depositions which inspires confidence in the good faith of the witnesses. An incident, which is mentioned by nearly all, is thus recounted by an intimate friend of hers: "One Easter Sunday after Compline, when it was pouring with rain and very dark, the Blessed Margaret called her servant-maid Agnes and told her to fetch her tunic. Going in great haste, the maid fell into the well just opposite the nuns' kitchen. Margaret herself heard her cry, and knocked at the refectory window to let the nuns know. They ran to the well, and Sister Olimpiades, who was Margaret's instructress, said to her: 'By sending that good woman out like that you have destroyed her body and soul.' But Margaret replied: 'Do not be afraid, dear mother; she will not die at present'; and kneeling down she prayed aloud: 'O Jesus Christ, Thou knowest that I have served Thee from my childhood. If my service has been pleasing to Thee, I beg of Thee do not allow this good maid to perish.' And then they drew her up out of the well, and she was none the worse for it." But amongst the other depositions we have that of the maid Agnes herself. Asked in general what she knew of Margaret, she was content to say that "she was good and holy and edifying in her conduct, and showed greater humility than we serving maids." As to the accident, we learn from her that the evening was so dark that "if anyone had

slapped her face she could not have seen who did it," also that the orifice of the well was quite open and without a rail, and that after falling she sank to the bottom three times, but at last managed to clutch the wall of the well until they lowered a rope and pulled her out.

There can be little room for doubt that Margaret shortened her life by her austerities. At the end of every Lent she was in a pitiable state from fasting, deprivation of sleep, and neglect of her person.* She put the crown on her indiscretions on Maundy Thursday by washing the feet (this probably she claimed as a sort of privilege which belonged to her as the daughter of the royal founders) not only of all the choir nuns, seventy in number, but of all the servants as well. She wiped their feet, the nuns tell us, with the veil which she wore on her head. In spite of this fatigue and of the fact that at this season she took neither food nor sleep, she complained to some of the sisters in her confidence that " Good Friday was the shortest day of the year." She had no time for all the prayers she wanted to say and for all the acts of penance she wanted to perform. Blessed Margaret seems to have died on January 18, 1270, at the age of twenty-eight.

See the *Acta Sanctorum* for January 28; but more especially G. Fraknoi, *Monumenta Romana Episcopatus Vesprimiensis*, i, 163-383, where the depositions of the witnesses are printed in full. *Cf.* also M. C. de Ganay, *Les Bienheureuses Dominicaines*, pp. 69-89; and Procter, *Dominican Saints*, pp. 15-17.

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* This neglect of cleanliness was traditionally part of the penitential discipline, and was symbolised by the ashes received on Ash Wednesday. The old English name for Maundy Thursday was " Sheer Thursday," when the penitents obtained absolution, trimmed their hair and beards, and washed in preparation for Easter. It was also sometimes called *capitilavium* (head-washing).

JANUARY 27

ST JOHN CHRYSOSTOM, Archbishop of Constantinople and Doctor of the Church

A.D. 407

THIS incomparable doctor, on account of the fluency and sweetness of his eloquence, obtained soon after his death the surname of Chrysostom, or Golden Mouth. But his piety and his undaunted courage are titles far more glorious, by which he may claim to be ranked among the greatest pastors of the Church. He was born about the year 344 at Antioch in Syria. He had one elder sister, but was the only son and heir of Secundus, master of the horse—that is, chief commander of the imperial troops. His mother Anthusa, left a widow at twenty years of age, divided her time between the care of her family and her exercises of devotion. Her example in this respect made such an impression on our saint's master, a celebrated pagan sophist, that he could not forbear crying out, "What wonderful women are found among the Christians!" She managed the estate of her children with great prudence, knowing this to be part of her duty to God, but she was sensible that their instruction in virtue was of infinitely greater importance. At the same time Anthusa provided for her son the ablest masters which the empire at that time afforded. Eloquence was esteemed the highest accomplishment, especially among the nobility, and was the surest means of reaching the first dignities in the state. John studied that art under Libanius, the most famous orator of the age; and such was his proficiency that even in his youth he excelled his masters. Libanius being asked by his pagan friends on his death-bed, about the year 390, who ought to succeed him in his school, "John," said he, "would have been my choice, had not the Christians stolen him from us." Our saint was then a priest. Whilst he was only a scholar, the sophist one day read to an assembly of students in oratory a declamation composed by him, which was received with enthusiastic applause. Libanius pronounced the young orator happy, "as were also the emperors," he added, "who reigned at a time when the world was possessed of so great a treasure." The progress of the young scholar in philosophy under Andragatius was no less rapid and surprising; his genius shone out in every

disputation. All this time his principal care was to study the example of Christ, and to learn His spirit. He laid a solid foundation of virtue by perfect humility and a thorough conquest of himself. Though naturally hot-tempered, he succeeded in suppressing all movements of anger. His modesty, meekness, charity, and singular discretion made him the favourite of all with whom he came into contact.

The first dignities of the empire were open to John. But his principal desire was to dedicate himself to God without reserve in holy solitude. However, though he was not yet twenty years of age, he for some time pleaded at the bar, and in these circumstances was occasionally induced by his companions to assist at theatrical performances or visit other places of amusement. He seems to have been in danger of being sucked into the whirlpool of dissipation, when God providentially opened his eyes. Struck with horror at the sight of the precipice upon the brink of which he stood, he determined to carry his resolution of renouncing the world into immediate execution. He began by changing the fashion of his dress in order to rid himself the more easily of the importunities of friends. For his clothing he now adopted a coarse grey tunic; he watched much, fasted every day, spent the greater part of his time in prayer, and his bed was no other than the hard floor. In subduing his passions he found none so difficult to conquer as vainglory, but he succeeded in disarming this enemy by embracing every kind of public humiliation. The clamour raised by his old friends and admirers, who, incensed at his leaving them, pursued him with their invectives and mockery, served his purpose well. John took no manner of notice of them; he rejoiced in contempt, and despised the frowns of a world whose flatteries he dreaded. Christ crucified was the only object of his heart, and nothing could make him look back after he had put his hand to the plough. Naturally, his progress in virtue was proportionate to the generosity of his renunciation.

St Meletius, Bishop of Antioch, drew the young ascetic to the service of the Church, gave him suitable instruction during three years in his own palace, and ordained him reader. John had learned the art of silence in his retirement even more diligently than he had previously studied that of speech. This he showed when he appeared again in the world; for though no man ever possessed a greater fluency of tongue, yet in company he observed a modest reticence, looking upon talkativeness as a source of many sins and indiscretions, and often as a mark of self-conceit. After three years he left the bishop's house to satisfy the importunities of his mother, but continued the same manner of life in her company during the

space of two years. He still maintained relations with one pious friend, named Basil, and he prevailed on two of his former schoolfellows under Libanius to embrace an ascetic life. These were Theodorus, afterwards Bishop of Mopsuestia, and Maximus, who became Bishop of Seleucia. The former returned in a short time to the bar, and fell in love with a young lady called Hermione. John lamented his fall with bitter tears before God, and brought him back to his holy purpose by two tender and pathetic exhortations to penance, which, as Sozomen observes, "breathe an eloquence above the power of what seems merely human." Not long after, hearing that the bishops of the province were assembled at Antioch and were thinking of raising him and Basil to the episcopal dignity, he disappeared and hid himself till the vacant sees were filled. Basil was made Bishop of Raphanæa, near Antioch, and in his grief for his promotion found relief in upbraiding his friend who had betrayed him into so perilous a charge. John, who was then twenty-six years old, wrote to him in his own justification the six incomparable books known as the *De Sacerdotio*, "Of the Priesthood."

Four years after, in 374, he retired into the mountains near Antioch, among certain holy anchorets, whose manner of life is thus described by our saint: They devoted all the morning to prayer, pious reading and meditating on the Holy Scriptures. Their food was bread with a little salt; some added oil, and those who were very weak a few herbs or pulse; no one ever ate before sunset. After the refection they were allowed to converse with one another, but only on heavenly things. They always closed their night prayers with the remembrance of the last judgement, a practice which St Chrysostom earnestly recommends to all Christians as part of the evening examination. These monks had no other bed than a mat spread on the bare ground. Their garments were made of the rough hair of goats or camels, or of old skins, such as the poorest beggars would not wear, though some of these devout men belonged to families of great wealth, and had been tenderly brought up. They wore no shoes; no one possessed anything as his own; even their poor necessaries were all in common. Whatever money came to them either by inheritance or as the profit of their work they spent upon the poor or in some form of hospitality. They all used the same food, wore a uniform habit, and by charity were all one in heart. The cold words mine and thine, the baneful source of lawsuits and animosities among men, were banished from their cells. They rose at the first crowing of the cock, or soon after midnight, being awakened by the superior; and after the morning hymns and psalms —that is, Matins and Lauds—all remained in their cells, where

they read the Holy Scriptures and some copied books. They met in the church at the canonical hours, but returned to their cells, none being allowed to speak, to jest, or to be one moment idle. The time which others spend at table or in amusement they employed in honouring God; even their meal took very little time, and after a short siesta (according to the custom of hot countries), they resumed their exercises, conversing not with men, but with God and His saints. For corporal exercise they employed themselves in some manual labour which fostered humility, and could not inspire any self-conceit; they made baskets, tilled and watered the earth, hewed wood, worked in the kitchen, washed the feet of all strangers, and waited on them without distinction, whether they were rich or poor. The saint adds that anger, jealousy, envy, grief, and worldly anxieties were unknown in these poor cells; and he assures us that they were the homes of constant peace and true joy of heart. Such was the rule of these cenobites, or monks who lived in community. There were also hermits on the same mountains who lay on ashes, wore sackcloth, and shut themselves up in caverns, practising more extraordinary austerities. Our saint was at first afraid that he would find it an insupportable difficulty to live without fresh bread, use the same rancid oil for his food and for his lamp, and inure his body to hard labour under such austere conditions. But he found that the difficulty vanished by facing it bravely. In the end he passed four years under the direction of a veteran Syrian monk, and afterwards two years in a cave as a hermit. The dampness of this abode brought on a dangerous illness, and for the recovery of his health he was obliged to return into the city. In this way he was restored to the service of the Church in 381, for the benefit of innumerable souls. He was ordained deacon by St Meletius that very year, and received the priesthood from Bishop Flavian in 386, who at the same time constituted him his vicar and preacher, our saint being then in the forty-third year of his age. He discharged the duties of the office for twelve years, supporting during that time a heavy load of responsibility as the aged bishop's deputy. The instruction and care of the poor he regarded as the first obligation of all, and found in it his favourite employment and his delight. He never ceased in his sermons to recommend the cause of the poor, and to impress on the people the duty of almsgiving. Antioch, he supposes, contained at that time one hundred thousand Christian souls; all these he fed with the word of God, preaching several days in the week, and frequently several times on the same day. He reduced to confusion the Jews and pagans, as also the Anomæans and other heretics. He abolished the most inveterate abuses,

repressed vice, and changed the whole face of that great city. It seemed as if nothing could withstand the united power of his eloquence, zeal, and piety.

Theodosius I, finding himself obliged to levy a new tax on his subjects on occasion of his war with Maximus, who had usurped the Western Empire in 387, the populace of Antioch, provoked at the demand, mutinied, and vented their rage on the Emperor's statue, as well as those of his father, his two sons, and his late consort Flavilla, dragging them with ropes through the streets, and eventually breaking them to pieces. The magistrates were powerless to prevent the excesses of the mob. But as soon as their fury was over and they began to reflect on the probable consequences of this outburst, the inhabitants were seized with such terror that many abandoned the city, others went into hiding, and scarce any dared to appear publicly in the streets. The magistrates in the meantime were filling the prisons with such of the rioters and suspects as they were able to arrest, and universal consternation prevailed. The fears of all were heightened by the arrival of two officers despatched from Constantinople to execute the Emperor's orders with regard to the punishment of the insurgents. From the reports which were spread abroad it was believed that the Emperor would cause the guilty to be burned alive, would confiscate their estates, and raze the city to the ground. The anticipation alone was a greater torment than the execution itself could have been. Bishop Flavian, notwithstanding his very advanced age, and though his sister was dying when he left her, set out without delay in a very severe season of the year to implore the Emperor's clemency in favour of his flock. Having been admitted into the Emperor's presence, he hung down his head and covered his face, weeping as though he himself had been guilty. Thus he remained for some time. The Emperor refrained from any violent outburst, but summed up the many favours he had conferred on the city, and said at the conclusion of each article: "Is this their return for my benevolence and condescension?" The holy bishop in reply could only admit the ingratitude and address to his royal master a moving plea for mercy. The Emperor was touched by his eloquent appeal, the substance of which, we are told, had been composed for the bishop by St Chrysostom. An amnesty was accorded to the delinquent citizens of Antioch, and Theodosius himself urged the bishop's immediate return to relieve his townsfolk of their terrible suspense. Meanwhile St John had been delivering perhaps the most memorable series of sermons which marked his oratorical career, the famous twenty-one homilies "On the Statues." They manifest in a wonderful way the sympathy

between the preacher and his audience, and also his own consciousness of the power which he wielded for good. There can be no question that the Lent of 387, during which these discourses were delivered, marked a turning-point in Chrysostom's career, and that from that time forward his oratory became, even politically, one of the great forces by which the Eastern Empire was swayed. After the storm he continued his labours with unabated energy, but before very long God was pleased to call him to glorify His name upon a new stage, where He prepared for his virtue other trials and other crowns.

St Chrysostom had been five years deacon and twelve years priest when Nectarius, Bishop of Constantinople, dying in 397, the Emperor Arcadius, at the suggestion of Eutropius the eunuch, his chamberlain, resolved to procure the election of our saint to the patriarchate of that city. He therefore despatched a secret order to the Count of the East, enjoining him to send John to Constantinople, but to do so without making the news public, lest his intended removal, if known at Antioch, should cause a sedition, and be rendered impracticable. The count repaired to Antioch, and desiring the saint to accompany him out of the city to the tombs of the martyrs on some devotional pretext, he there delivered him into the hands of an officer sent for the purpose, who, taking him into his chariot, conveyed him with all possible speed to the imperial city. Theophilus, Patriarch of Alexandria, a man of a proud and turbulent spirit, had come thither to recommend a creature of his own for the vacancy. He endeavoured by illegal practices secretly to frustrate the canonical promotion of our saint, but was detected, and threatened with formal denunciation in the next synod. Upon this he was glad to desist from his intrigues, and thus John was consecrated by him on February 26, in 398. When regulating his domestic concerns, the saint cut down the expenses which his predecessors had considered necessary to maintain their dignity, and these sums he applied to the relief of the poor, especially of the sick. For this purpose he erected and supported many hospitals, entrusting them to the charge of holy and charitable priests, and he was very careful in the selection of the servants and attendants. His own household being settled in good order, the next thing he took in hand after his promotion was the reformation of his clergy. This he forwarded by zealous exhortations and by disciplinary enactments, which, while very necessary, seem in their severity to have been lacking in tact. But to give these his endeavours their due force, he lived himself as an exact model of what he inculcated on others. The immodesty of women in their dress in that gay capital aroused in him a strong feeling of indignation. His exhortations moved many to despise

and lay aside the use of purple, silks, and jewels; but it was a far more intolerable scandal that some neglected to cover their necks, or used such thin draperies as served only to invite the eyes of others more boldly. Our saint represented to such persons that they were in some respects worse than public prostitutes, for these hide their baits at home, and there the wicked go to find them; "but you," said he, "carry your snares everywhere, and spread your nets publicly in all places. You allege that you never invited others to sin. You did not by your tongue, but you have done it by your dress and deportment more effectually than you could by your voice. When you have made another to sin in his heart, how can you be innocent? You sharpened and drew the sword; you gave the thrust by which the soul is wounded. Tell me; whom does the world condemn? whom do judges punish? Those who drink the poison, or those who prepare and give the fatal draught? You have mingled the execrable cup; you have administered the death potion; you are so much more criminal than poisoners, as the death which you cause is the more terrible; for you murder not the body, but the soul. Neither do you do this to enemies; nor compelled by necessity, nor provoked by any injury, but out of a foolish vanity and pride. You find sport for yourselves in the ruin of the souls of others, and make their spiritual death your pastime." From which he shows how false and absurd their excuse is in saying they mean no harm. These and many other scandals he abolished. He also did much, both at Antioch and at Constantinople, to suppress the wicked custom of swearing. Thus by the power of his eloquence and zeal he tamed many of the fiercest sinners, and changed them into meek lambs; converting, moreover, a vast number of idolaters and heretics. His mildness towards sinners was censured by the Novatians; for he invited them to repentance with the compassion of a most tender father, and was accustomed to cry out, "If you have fallen a second time, or even a thousand times into sin, come to me, and you shall be healed." But he was firm and severe in maintaining discipline, and to impenitent sinners he was inflexible. To mention one instance of the success of his holy zeal out of the many which his sermons furnish: in the year 399, the second of his episcopacy, on Wednesday in Holy Week, so violent a rain fell as to endanger the crops and threaten the whole industry of the country. Hereupon public processions were made to the Church of the Apostles by the bishop and people to avert the scourge by imploring the intercession chiefly of St Peter, St Andrew (who is regarded as the founder of the Church of Byzantium), St Paul, and St Timothy. The rain ceased, but not their fears. Therefore they all crossed the Bosphorus to the

church of SS Peter and Paul on the opposite side of the water. This danger was scarce over when on the Friday following many ran to see certain horse-races, and on Holy Saturday they crowded to the games exhibited at the theatre. The good bishop was pierced to the quick with grief, and on the next day, Easter Sunday, preached a most zealous and eloquent sermon, "Against the Games and Shows of the Theatre and Circus." Indignation made him not so much as mention the paschal solemnity; but by an abrupt exordium he burst into a pathetic appeal to their better nature. "Are these things to be borne? Can they be tolerated? I appeal to yourselves; be you your own judges. Thus did God expostulate with the Jews." This exclamation he often repeated. He put the people in mind of the sanctity of our faith; of the rigorous account we must give to God of every moment, and of the obligation of serving Him incumbent on us from His benefits, who has made for us the heaven and earth, the sun, light, rivers, etc. The saint grieved the more because they said that after all they had done no harm, though they had murdered not only their own souls, but also those of their children. "And how can you," said he, "after this approach the holy place? How can you touch the heavenly food? Even now do I see you overwhelmed with grief and covered with confusion. I see some striking their foreheads, perhaps those who have not sinned, but are moved with compassion for their brethren. On this account do I grieve and suffer that the devil should make such a havoc in such a flock. But if you join with me, we will drive him out. By what means? If we search for the wounded, and snatch them out of his jaws. Do not tell me that their number is but small; though they are but ten, this is a great loss; though but five, but two, or only one. The shepherd, leaving ninety-nine, did not return till he had made up his full number by recovering that sheep which was lost. Do not say it is only one; but remember that it is a soul for which all things visible were made; for which laws were given, miracles wrought, and mysteries revealed; for which God spared not His only Son. Think how great a price hath been paid for this one sheep, and bring him back to the fold. If he neither hears your persuasions nor my exhortations, I will employ the authority with which God hath invested me." He proceeds to declare such excommunicated. The consternation and penance of the city made the holy pastor forbear any further censure, and he even commended their conversion. Palladius writes that he had the satisfaction to see many of those who had been most passionately fond of the entertainments of the stage and circus renounce those schools of the devil altogether.

Another good work which absorbed a large share of the archbishop's activities was the reform of virgins dedicated to God, and the founding of new and more fervent communities of devout women. Among the holy widows who placed themselves under the direction of this great master of saints, the most illustrious were the truly noble ladies St Olympias, Salvina, Procula, and Pantadia. This last (who was the widow of Timasus, formerly the first minister of the Emperor) was constituted by him deaconess of the Church of Constantinople. Widows he considered as by their state called to a life of penance, retirement, and devotion; and he spared no endeavour to engage them to correspond faithfully with the divine grace, according to the advice which St Paul gives them. St Olympias claimed the privilege of furnishing the expenses of the saint's frugal table. He usually ate alone; few would have been willing to dine so late or so sparingly as he did, and he chose this to save both time and expense; but he kept another table in the house near his palace for the entertainment of strangers, which he took care should be properly supplied. He inveighed exceedingly against sumptuous banquets. All his revenues he laid out on the poor, for whose relief he sold the rich furniture which his predecessor Nectarius had left; and once in a great dearth he caused some of the sacred vessels to be melted down for the same purpose. This action was condemned by Theophilus, but is justly regarded by St Augustine as highly creditable to our holy prelate. Besides the public hospital near his cathedral, and several others which he founded and maintained, he erected two for strangers. His own patrimony he had given to the poor long before at Antioch. His extraordinary charities won for him the name of John of Almsdeeds. But the spiritual needs of his neighbour were to him objects of even greater compassion. His diocese—nay, the whole world—he considered as a great hospital of souls, spiritually blind, deaf, sick, and in danger of perishing eternally, many standing on the brink of the precipice, many daily falling headlong into the pit of unquenchable fire. Not content with addressing his tears and supplications to the Father of mercies, he was indefatigable in his efforts to open their eyes, fearing no danger to succour them in their spiritual necessities or to prevent their fall. Neither was this pastoral care confined to his own flock or nation; he extended it to the remotest countries. He sent a bishop to instruct the Nomads or wandering Scythians; another, an admirable man, to the Goths. Palestine, Persia, and many other distant provinces felt the beneficent influence of his zeal. He was himself remarkable for an eminent spirit of prayer, and he was therefore particularly earnest in inculcating this duty

upon others. He warmly exhorted the laity to rise for the midnight office together with the clergy. "Many artisans," said he, "get up at night to labour, and soldiers keep vigil as sentries; cannot you do as much to praise God?" Women he will not have to go easily abroad to church in the night-time, but advises that even children rise in the night to say a short prayer, for thus they will contract from their infancy a habit of watching, and a Christian's whole house will be converted into a church. Great also was the tenderness with which he discoursed on the excess of the divine love which is displayed in the holy Eucharist, and exhorted the faithful to the frequent use of that heavenly sacrament.

The public concerns of the State often claimed a share in the interest and intervention of St Chrysostom. Eutropius was then at the head of affairs. He was a eunuch, and originally a slave, but had worked himself into favour with the Emperor Arcadius. In 395, after the violent death of Rufinus, the chief minister, who had broken out into an open rebellion, he succeeded the traitor in all his honours. Gilded statues were erected to him in several parts of the city, and, what seemed to many a monstrous violation of tradition and propriety, he was, though a eunuch, declared consul. Being placed on so high a pinnacle, his head was turned, and it was not long before he surpassed his predecessor in insolence, ambition, and covetousness. Wholesome advice, even from a Chrysostom, served only to exasperate him, and he persistently shut his eyes to the murmurs and indignation of the whole empire until the pit was prepared for his fall. Gainas, general of the auxiliary Goths in the imperial army, was bent on avenging an affront which a relative of his had received from the haughty minister. At the same time the Empress Eudoxia, having been insulted by him, ran to the Emperor, carrying her two little babes in her arms, and cried out for justice against the insolent servant. Arcadius, who was as weak in abandoning as he was imprudent in choosing favourites, gave orders that the minister should be dismissed and his estates confiscated. Eutropius found himself in a moment forsaken by all, and fled for protection to the church, and to those very altars whose immunities he had infringed and violated. The whole city was in an uproar; the army clamoured for his death, and a troop of soldiers surrounded the church. St Chrysostom went to the Emperor, and easily obtained of him that the unhappy criminal might be allowed to enjoy the benefit of sanctuary. St Chrysostom on this occasion made a pathetic discourse on the vanity and treachery of human things. He entreated the people to forgive a culprit whom the Emperor, the chief person injured, was desirous to forgive; he asked

them how they could beg of God the pardon of their own sins if they did not pardon one who then, by repentance, was perhaps supremely pleasing in the eyes of God. At this discourse few were able to refrain from tears, and all things seemed in a state of tranquillity. Some days afterwards Eutropius left the church, hoping to escape from the city by stealth, but was seized and banished to Cyprus. He was recalled a few months later, and being impeached of high treason, was condemned and beheaded, chiefly at the instigation of Gainas, in compliance with whose unjust demands the weak Emperor consented to the death of Aurelianus and Saturninus, two principal lords of his court. St Chrysostom, however, prevailed with the barbarian to content himself with their banishment. As unjust concessions usually make rebels the more insolent, Gainas hereupon obliged the Emperor to declare him commander-in-chief of all his troops. Yet even when his pride and power were at the highest St Chrysostom refused him the use of any Catholic church in Constantinople for the Arian worship. And when, some time after, he laid siege to the city, the saint went out to him, and by mildly-worded expostulations prevailed on him to draw off his army. He was afterwards defeated in passing the Hellespont, and fleeing through the country of the Huns, was slain by them in the year 400.

It remained for St Chrysostom to glorify God by his sufferings, as he had already done by his labours, and if we contemplate the mystery of the cross with the eyes of faith, we shall find him greater in the persecutions he sustained than in all the other occurrences of his life. The first open adversary of our saint was Severianus, Bishop of Gabala, in Syria, to whom Chrysostom had left the care of his church during an absence when duty required him to attend a counsel of bishops at Ephesus. This man had acquired the reputation of a preacher, was a favourite of the Empress Eudoxia, and had employed all his talents and dexterity to establish himself in the good opinion of the court and people, to the prejudice of the saint, against whom he had preached in his own city. Severianus being obliged to leave Constantinople at St Chrysostom's return, the latter made an excellent discourse to his flock on the peace Christ came to establish on earth, and begged they would repatriate Severianus, whom they had expelled from the city. Another enemy of the saint was Theophilus, Patriarch of Alexandria, an ambitious and arrogant ecclesiastic whose spiritual shortcomings sadly marred certain better qualities which had recommended him for advancement. He died in 412, wishing that he had lived always in a desert, honouring the name of the holy Chrysostom, whose picture he caused to be brought to his bedside, and manifesting a sincere desire

to make atonement for his past ill-conduct towards our saint. This turbulent prelate had driven from their retreat four abbots of Nitria, called the tall brothers, on suspicion of favouring certain unsound doctrines of Origen. St Chrysostom admitted them to communion, but not till they had juridically cleared themselves of the imputation which had been made. This acquittal, it seems, was grievously resented by Theophilus. But the Empress Eudoxia, who, after the disgrace of Eutropius, governed her husband and the empire, was the arch-contriver who set in movement the whole conspiracy against the saint. We are told that her flagrant avarice and her extortions knew no bounds, and that the court was filled with informers, who, being always on the watch for prey, found means to seize the estates of such as died rich, and to disinherit their children or other heirs. No wonder that a saint should displease such a court whilst he discharged his duty to God. He had preached a sermon against the extravagance and vanity of women in dress and pomp. This was represented by some as an attack levelled at the Empress, and Severianus was not wanting to blow the coals. Knowing the sense of grievance entertained by Theophilus, the Empress, to be revenged for the supposed affront to herself, sent to desire his presence at Constantinople in order to bring about Chrysostom's deposition. Theophilus obeyed the summons with pleasure, and landed at Constantinople in June, 403, with several Egyptian bishops, his creatures; refused to see or lodge with John; and got together a packed cabal of thirty-six bishops, the saint's enemies, in a church at Chalcedon, calling themselves the synod at the Oak, from a great tree which gave its name to that quarter of the town. The main articles in the impeachment of the holy bishop were: that he had deposed a deacon for beating a servant; that he had called several of his clergy reprobates; had deposed bishops outside his own province; had ordained priests in his domestic chapel instead of the cathedral; had sold things belonging to the church; that nobody knew what became of his revenues; that he ate alone; and that he gave Holy Communion to persons who were not fasting—all which accusations were either false or frivolous. The saint held a legal council of forty bishops in the city at the same time, and refused to appear before that at the Oak, alleging notorious infractions of the canons in their pretended council. The cabal proceeded to a sentence of deposition against St John, which they sent to the Emperor, accusing him at the same time of treason for having called the Empress Jezabel, a false assertion, as Palladius testifies. The Emperor hereupon issued an order for his banishment, but the execution of it was opposed by the people, who assembled about the great church

to guard their pastor. He made them a farewell discourse, in which he spoke as follows: "Violent storms encompass me on all sides; yet I am without fear, because I stand upon a rock. Though the sea roar and the waves rise high, they cannot overwhelm the bark of Jesus Christ. I fear not death, which is my gain; nor banishment, for the whole earth is the Lord's; nor the loss of goods, for I came naked into the world, and I can carry nothing out of it." He declared that he was ready to lay down his life for them, and that if he suffered now, it was only because he had neglected nothing to secure the salvation of their souls. On the third day after the unjust sentence pronounced against him, having received orders from the Emperor to go into banishment, and taking all possible care to prevent a sedition, he surrendered himself, unknown to the people, to the *curiosus*, who conducted him to Prænetum in Bithynia. After his departure his enemies entered the city with guards, and Severianus mounted the pulpit and began to preach, professing to show the deposition of the saint to have been legal and just. But the people would not suffer him to proceed, and ran hither and thither in a ferment, loudly demanding the restoration of their holy pastor. The next night the city was shaken with an earthquake. This brought the Empress to reflect on what she had done against the holy bishop. She applied immediately to the Emperor for his recall, crying out, "Unless John be reinstated our empire is undone," and with his consent she despatched letters the same day with tender expressions of esteem, inviting him to return, and protesting her ignorance of his banishment. Almost all the city went out to meet him, and the Bosphorus blazed with torches. He stopped in the suburbs, refusing to enter the city till he had been declared innocent by a more numerous assembly of bishops. But the people would suffer no delay, the enemies of the saint fled, and he, resuming his functions, was constrained to preach to his flock. He pressed the Emperor to summon Theophilus to appear before a lawful synod, but his late accuser pretended that he could not return without danger to his life. However, Sozomen relates that threescore bishops met in council and annulled all the proceedings of the assembly of the Oak, so that St Chrysostom's scruples were set at rest. Everything now seemed to be at peace, but the fair weather did not last long. A silver statue of the Empress having been erected on a pillar before the great church of St Sophia, the dedication of it was celebrated with public games, which, besides disturbing the functions of the liturgy, were an occasion of disorder, impropriety, and superstition. St Chrysostom had often preached against licentious shows, and the very place rendered these the more

inexcusable. On this occasion, fearing lest his silence should be construed as an approbation of the abuse, he, with his usual freedom and courage, spoke loudly against it. Though this could only affect the Manichæan superintendent of the games, the vanity of the Empress made her take the affront to herself, and her resentment was implacable. His enemies were invited back. Theophilus dared not come, but he sent three deputies. Though St John had forty-two bishops with him, this second cabal appealed to certain canons of an Arian council of Antioch, made only to exclude St Athanasius, by which it was ordained that no bishop who had been deposed by a synod should return to his see till he was restored by another synod. This false plea overruled the justice of the saint's cause, and Arcadius sent him an order to withdraw. He refused to forsake a church committed to him by God unless forcibly compelled to leave it. The Emperor sent troops to drive the people out of the churches on Holy Saturday, and the holy places were polluted with blood and all manner of outrages. The saint wrote to Pope Innocent, begging him to invalidate all that had been done; for the miscarriage of justice had been notorious. He also wrote to beg the concurrence of certain other holy bishops of the West. The Pope had previously received from Theophilus the acts of the false council at the Oak, and even by them he had been put on his guard, so that he wrote to Theophilus exhorting him to appear in another council, where sentence should be given according to the canons of Nicæa, meaning by these words to condemn the Arian canons of Antioch. He also addressed letters to St Chrysostom, to his flock, and several of his friends, in the hope of redressing these evils by a new council, as did also the Emperor Honorius. But Arcadius and Eudoxia found means to prevent any such assembly, the mere prospect of which filled Theophilus, Severianus, and other ringleaders of the faction with alarm.

St Chrysostom was suffered to remain at Constantinople two months after Easter. On Thursday in Whitsun week the Emperor sent him an order for his banishment. The holy man, who received it in the church, said to those about him, " Come, let us pray, and take leave of the angel of the church." He bade adieu to the bishops, and later, in the baptistery, took his leave of St Olympias and the other deaconesses, who were overwhelmed with grief and bathed in tears. He then left the church by stealth to prevent a sedition, and was conducted into Bithynia, arriving at Nicæa on June 20, 404. After his departure a fire broke out and burnt down the great church and the senate house, two buildings which were the glory of the city; but the baptistery was spared by the flames, as if it were to

justify the saint against his calumniators, for not one of the rich vessels was found wanting. Palladius ascribes the fire to the anger of heaven. The cause of the conflagration was unknown, and many of the saint's friends were put to the torture on this account, but no discovery was ever made. The Isaurians plundered Asia, and the Huns several other provinces. Eudoxia ended her life and crimes in childbed on October 6 following, five days after a furious hail-storm had made dreadful havoc in the city. The Emperor wrote to St Nilus to recommend himself and the empire to his prayers. The hermit answered him with a liberty of speech which became one who neither hoped nor feared anything from the world. "How can you expect," said he, "to see Constantinople delivered from the destroying angel of God after such enormities authorised by law, and after having banished the most blessed John, the pillar of the church, the lamp of truth, the trumpet of Jesus Christ?" And again: "You have banished John, the greatest light of the earth; at least, do not persevere in your crime." His brother, the Emperor Honorius, wrote in still stronger terms. But in vain, for certain implacable court ladies and sycophants, hardened against remorse, had too powerful an ascendancy over the unhappy Emperor for these efforts to meet with success. Arsacius, John's enemy and persecutor, though naturally a soft and weak man, was by the Emperor's authority intruded into his see. The saint's temporary sojourn at Nicæa was comparatively restful, but Cucusus was pitched upon by Eudoxia for the place of his banishment. He set out from Nicæa in July, 404, and suffered incredible hardships from heat, fatigue, the severity of his guards, almost perpetual sleeplessness, and a fever which racked him without intermission. He was forced to travel almost all night, deprived of every necessary of life, and was wonderfully refreshed if he got a little clear water to drink, fresh bread to eat, or a bed to take a little rest upon. About the end of August, after a seventy days' journey, he arrived at Cucusus, a poor town in Armenia, in the desert of Mount Taurus. The good bishop of the place vied with his people in showing the man of God every mark of veneration, and many friends met him there, both from Constantinople and Antioch. The seventeen letters which Chrysostom from his place of exile addressed to St Olympias might be styled treatises. He tells her: "I daily exult and am transported with joy in my heart under my sufferings, in which I find a hidden treasure; and I beg you to rejoice on the same account, and to bless and praise God, by whose mercy we obtain to such a degree the grace of suffering." He wrote to this lady his excellent treatise, "That no one can hurt him who does not hurt himself."

Arsacius, who had been intruded into the see of Constantinople in St John's place, died in 405, and many ambitiously aspired to the dignity whose very seeking it was sufficient to prove them unworthy. Atticus, one of this number, a violent enemy to Chrysostom, was promoted by the court, and placed in his chair. The Pope refused to hold communion with Theophilus, or any of the abettors of the persecution of our saint. He and the Emperor Honorius sent five bishops to Constantinople to insist on a council, requiring that in the meantime St Chrysostom should be restored to his see, his deposition having been notoriously unjust. But the deputies were cast into prison in Thrace, because they refused to communicate with Atticus. The persecutors saw that if a council were held they would inevitably be condemned and deposed by it, therefore they stuck at nothing to prevent its meeting. The incursions of the Isaurian plunderers had obliged St Chrysostom to take shelter in the castle of Arabissus on Mount Taurus. He enjoyed tolerable health during the year 406 and the winter following, though the cold in those mountain regions was intense, so that the Armenians were surprised to see how his thin, weak body was able to support it. When the Isaurians had quitted the neighbourhood, he returned to Cucusus. But his enemies, seeing the whole Christian world arrayed on his side, resolved to get rid of him altogether. With this view they procured an order from the Emperor that he should be removed to Arabissus, and thence to Pytius, a town situated on the Euxine Sea, near Colchis, at the extremity of the empire, on the frontiers of the Sarmatians, the most barbarous of the Scythians. Two officers were ordered to convey him thither in a limited number of days, over very rough roads, with a hint of promotion if by hard usage he should die in their hands. One of these was not altogether destitute of humanity, but the other was a brutal ruffian who would not give him so much as a civil word. They often travelled amidst scorching heats, from which his head, that was bald, suffered exceedingly. In the most violent rains they forced him out of doors, obliging him to travel till the water ran down him in streams. When they arrived at Comana Pontica, in Cappadocia, he was very ill, yet was hurried five or six miles to the martyrium or chapel in which lay the relics of the martyr St Basiliscus. The saint was lodged in the oratory of the priest. During the night that holy martyr, appearing to him, said: "Be of good courage, brother John; to-morrow we shall be together." The confessor was filled with joy at the news, and begged that he might stay there till eleven o'clock. This only made the guards more brutal in forcing him to resume his journey, but when they had travelled four miles, perceiving him to be in

a dying condition, they brought him back to the oratory. He there changed all his clothes, putting on his best attire, which was all white, as if intended for his heavenly nuptials. He was yet fasting, and having received Holy Viaticum, he poured forth his last prayer, closing it with his usual doxology, Glory be to God for all things. Having said Amen, and signed himself with the sign of the cross, he sweetly gave up his soul to God on the feast of the Exaltation of the Holy Cross, September 14, 407, having been bishop nine years and almost seven months.

His remains were interred beside the body of St Basiliscus, and a great concourse of holy virgins, monks, and persons of all ranks came from great distances to attend his funeral. The Pope refused all communion with those who would not allow his name a place in the diptychs, or registers of Catholic bishops deceased. It was inserted at Constantinople by Atticus in 417, and at Alexandria by St Cyril in 419; for Nestorius tells him that he then venerated the ashes of John against his will. His body was translated to Constantinople by St Proclus with the utmost pomp in 434, the Emperor Theodosius and his sister Pulcheria accompanying St Proclus in the procession, and begging pardon for the sins of their parents, who had so blindly persecuted the servant of God. The precious remains were laid in the Church of the Apostles, the burying-place of the Emperors and bishops, on January 27, 438, on which day he is honoured by the Latins; but the Greeks keep his festival on November 13.

In the description which St Chrysostom has in many places given of the virtue of charity we have a true portraiture of his holy soul. He shows, from the words of our Lord to St Peter, that the primary and essential disposition of a shepherd of Christ's flock should be an ardent love of God, whose love for these souls is so great that He has delivered His Son to death for them. Jesus Christ shed His blood to save the sheep whom He committed to the care of St Peter. Nothing can be stronger or more tender than the manner in which the saint frequently expresses his charity and solicitude for his spiritual children. When he touches upon this topic his words are all fire and flame, and seem to breathe the fervour of St Peter, the zeal of St Paul, and the charity of Moses. The Apostle of the Gentiles desired to be anathema for his brethren and for their salvation, and the Prince of the Apostles gave the strongest proof of the ardour of his love for Christ by the floods of tears which he shed for those committed to his care. From the same furnace of divine love St Chrysostom drew a similar intensity of sympathy for the souls of his faithful people, joined with a sovereign contempt

of all earthly things, another distinguishing property of charity, which he describes in the following words: "Those who burn with a spiritual love consider as nothing all that is glittering or precious on earth. We must not be surprised if we fail to understand this language, we who have no experience of such sublime virtue. For if anyone were inflamed with the fire of the perfect love of Jesus Christ, his dispositions with regard to the earth would be such that he would be indifferent both to its honours and to its disgrace, and he would be no more concerned about its trifles than if he were alone in the world. He would as completely despise sufferings, scourges, and dungeons as if they were endured in another's body, not in his own; and he would be as insensible to the pleasures and enjoyments of the world as we are to the bodies of the dead, or as the dead are to their own bodies. He would be as pure from the stain of any inordinate passions as gold perfectly refined is from all trace of tarnish or rust. And as importunate flies do not let themselves be scorched by a furnace, but keep at a distance, so surely irregular passions will never dare to approach a soul which is thus on fire."

It is probable that Alban Butler's account of St John Chrysostom, which with some curtailment has been reproduced above, inclines overmuch to the side of panegyric. Modern critics like Mgr. Duchesne and M. Aimé Puech seem to have reason on their side when they suggest that the language of the great orator was at times, especially in his later years, unnecessarily violent and provocatory. There were undoubtedly some good and earnest Christians amongst those who disagreed with him. Our principal sources for the story of his life are the "Dialogue" of Palladius (whom Abbot Cuthbert Butler, with the assent of nearly all recent scholars, considers to be identical with the author of the Lausiac History), the autobiographical details which may occasionally be gleaned from the homilies of the saint himself, the ecclesiastical histories of Socrates and Sozomen, and the panegyric of St Chrysostom attributed to a certain Martyrius. The literature of the subject is, of course, very vast. No better general account can be recommended, especially in view of its admirable setting in a background which does justice to the circumstances of the times, than that provided by Mgr. Duchesne in his *Histoire ancienne de l'Église* (English translation), vols. ii. and iii. See also Puech, *St John Chrysostom* (English translation) in the series "Les Saints"; the volume of essays brought out at Rome in 1908, under the title Χρυσοστόμικα, in honour of the great orator's fifteenth centenary; the article by Venables in the *Dict. Christ. Biog.* (i, 518 *seq.*), and that by C. Bardy in the *Dictionnaire de Théologie*, viii, 660 *seq.*, where a full bibliography will be found.

ST JULIAN, Bp. of Le Mans, Conf.

(?) A.D. 250

In Alban Butler's time a relic was preserved at the cathedral of Le Mans which was believed to be the head of St Julian. He was certainly also honoured in England, for his name occurs on this day in the calendar of the Eadwine Psalter of Trinity College, Cambridge (before 1170), and his feast was kept throughout the southern dioceses of Great Britain, where the Sarum use was followed. How many of the six ancient churches in this country which were dedicated to St Julian can be referred to the Bishop of Le Mans is quite uncertain, for undoubtedly some of them were built in honour of the more or less mythical saint known as St Julian the Hospitaller (for whom see February 12). We know absolutely nothing which is certain about St Julian's life. The lessons in the Sarum breviary describe him as a noble Roman who became the first Bishop of Le Mans and the apostle of that part of France, and they also attribute to him some stupendous miracles. We can only say that there is evidence in the seventh century of a chapel called *basilica S Juliani episcopi*, and that in the catalogues of the Bishops of Le Mans, St Julian always heads the list. A quite extravagant later legend described him as one of the seventy-two disciples of our Lord, and as identical with Simon the Leper. It is probable that the introduction of the cultus of St Julian into England was due to the fact that King Henry II, who was born at Le Mans, is said to have been baptised in the church of St Julian there and may have preserved some personal devotion to the saint.

See Duchesne, *Fastes Épiscopaux*, ii, 309, 323, 331; the *Acta Sanctorum* for January 27; Arnold-Forster, *Studies in Church Dedications*, i, pp. 435-436; and especially A. Ledru, *Les premiers temps de l'Eglise du Mans*, 1913.

ST MARIUS, Abbot

c. A.D. 555

We have no very certain information concerning St Marius, who in the Roman Martyrology appears as Maurus, while Bobacum is given as the name of the monastery which he governed. Both these designations seem to be erroneous. There was an abbey of Bodon in the ancient diocese of Sisteron (Département de la Drôme), and St Marius (St May) is named as its founder and first abbot.

We are told that he was born at Orleans; that he became a monk before anything could have been known in France of the rule of St Benedict; that he made a pilgrimage to the tomb of St Denys near Paris, where he was miraculously cured of an illness; and that every year he used to spend the forty days of Lent as a recluse in the forest. In one of these retreats he foresaw in a vision the desolation which the inroads of the barbarians would soon cause in Italy, and also the destruction of his own monastery. But the evidence for all this is quite unreliable.

See the *Acta Sanctorum* for January 27; *Analecta Bollandiana*, xxiv, 96 *seq.*; Isnard in *Bulletin Soc. Archéol. Drôme*, vols. i and ii, 1866-1868.

ST VITALIAN, POPE

A.D. 672

The name of Pope Vitalian is commemorated in the Roman Martyrology for this day. He is said to have been a native of Segni, in Campania, but we hear nothing of him before he was elected to the papacy in 657, nor have we any knowledge of his interior life apart from his public acts. His pontificate was in many ways a troubled one, owing to the strong Monothelite leanings of two successive Patriarchs of Constantinople and of the Emperor Constans II and his successor. A more consoling picture is offered by the Pope's relations with the clergy and people of Great Britain, as they may be read in the pages of Bede. It was in his time that St Benedict Biscop paid his first visit to Rome (see above, p. 151), and that the differences between the Anglo-Saxon and Celtic bishops regarding the keeping of Easter and other points of controversy were finally settled at the Council of Streaneshalch (Whitby). It was also Pope St Vitalian who sent to England Theodore of Tarsus as Archbishop of Canterbury, and the African monk Adrian, who became Abbot of St Augustine's. The influence of both was very great in training the Anglo-Saxon clergy and in drawing closer the bonds between England and the Holy See. St Vitalian died in 672, and was buried in St Peter's.

Our principal sources are the *Liber Pontificalis* (ed. Duchesne), i, 343 *seq.*; Bede's *Ecclesiastical History*; and the Pope's letters, though some of those attributed to him are spurious. See also the *Acta Sanctorum* for January 27 and the *Dict. of Christ. Biog.*

BD. JOHN OF WARNETON, Bp. of Thèrouanne, Conf.

A.D. 1130

We possess a contemporary biography of Blessed John which was written by his archdeacon, John de Collemedi. A pious and clever child, he had attracted attention in early years, and had been fortunate enough to number amongst his teachers Lambert of Utrecht and St Yvo of Chartres. After completing his studies he returned to his own province, and shortly afterwards retired to the monastery of Mont-Saint-Eloi, near Arras. Here the Bishop of Arras became acquainted with him, and, in spite of his reluctance, persuaded him to act as archdeacon in his diocese; but this was only a stepping-stone to his promotion to the episcopal see of Thérouanne. It needed an exercise of the papal authority to constrain John to undertake the charge. As bishop he was held in the highest esteem. The Pope confided to him many important missions, more particularly in the matter of the reform of monastic discipline, and he was consulted by such prelates as his old master, St Yvo of Chartres. Although firm in maintaining ecclesiastical discipline, he was pre-eminently gentle and kindly by nature. When an attempt was made to assassinate him, he refused to take any action against the perpetrators of the outrage. He assisted at several local councils—*e.g.*, at St Omers in 1099, at Beauvais in 1114, and at Reims and Châlons in 1115, and played an important part in founding several monasteries. His death, which occurred on January 27, 1130, caused universal sorrow, and his obsequies were celebrated with great solemnity by the Bishops of Arras and of Amiens.

See the *Acta Sanctorum* for January 27; the *Biographie nationale de Belgique*, x, 422-423; and Destombes, *Vies des Saints des diocèses de Cambrai et d'Arras*, I, 113-125.

JANUARY 28

ST AGNES, VIRG. AND MART. (*Secundo*)

THE second commemoration of St Agnes, which occurs on this day in the Roman Missal and Breviary, and can be traced back to the Gelasian and Gregorian Sacramentaries, is not altogether easy to explain. The addition of the words *de nativitate* or *ingenuinum*, which meets us in certain liturgical texts of the seventh or eighth centuries, would seem to suggest that January 28 was the day on which she actually died, while the feast of January 21—*de passione*, as it is sometimes described—marks the day when the martyr was brought to trial and threatened with torture. In view, however, of the prominence which the " octave " has in later times acquired in our Christian liturgy, it is curious that the one feast should occur exactly a week after the other. We have evidence that the Circumcision was called " Octavas Domini " already in the sixth century (Duchesne, *Christian Worship*, p. 273), and it must be remembered that our present Missal, following usages still more ancient, which were in fact pre-Christian in their origin, provides a special commemoration for the departed *in die septimo, trigesimo et anniversario*—in other words, the week day, the month day, and the year day. It does not, therefore, seem by any means impossible that we have here a vestige of some primitive form of octave. Dom Bäumer (*Gesch. des Breviers*, p. 325) has called attention to the fact that the primitive octave implied no more than a commemoration of the feast at the week-end without any reference to it upon the intermediate days.

ST JOHN, ABBOT OF REOMAY, AFTERWARDS CALLED MOUTIER-SAINT-JEAN, IN BURGUNDY

c. A.D. 544

Although we have a good early biography of Abbot John, the story it tells is a very simple one. He was a native of the diocese of Langres, and took the monastic habit at Lerins. Later on he was recalled into his own country by the Bishop of Langres to found

the abbey from which he received his surname. He settled it under the rule of St Macarius, governed it for many years with a great reputation of sanctity, and was rendered famous by miracles. It is recorded of him that he refused to converse with his own mother when she came to the abbey to visit him. He showed himself to her, however, at a distance, sent her a message to urge and encourage her to aim at a high standard of virtue, and warned her that she would not behold him again until they met in heaven. He went to God about the year 544, when more than a hundred years old, and was one of the pioneers of the monastic state in France.

The biography of St John of Reomay has been edited by B. Krusch in the *Monumenta Germaniæ Historica, SS. Rerum Meroving.*, iii, 502-517. As B. Krusch has shown in his article "Zwei Heiligenleben des Jonas von Susa," in the *Mittheilungen* of the Austrian Historical Society, xiv, 385 *seq.*, the texts previously edited have no value. The author of the *Life* is Jonas of Susa, and not a contemporary.

ST PAULINUS, Patriarch of Aquileia, Conf.
A.D. 804

One of the most illustrious and holy prelates of the eighth and ninth centuries was Paulinus, Patriarch of Aquileia, who seems to have been born about the year 726 in a country farm not far from Friuli. His family could boast of no advantages of fortune, for his parents had no other revenue than what they made by their farm, and he spent part of his youth in tilling the soil. Yet he found leisure for his studies, and in process of time became so famous as a grammarian and professor that Charlemagne wrote to him and addressed him as Master of Grammar and Very Venerable. This epithet seems to imply that he was then a priest. The same monarch, in recognition of his extraordinary merit, bestowed on him an estate in his own country. It seems to have been about the year 776 that Paulinus was promoted, against his will, to the patriarchate of Aquileia. From the zeal, piety, and talents of St Paulinus this church derived its greatest lustre. Such was his reputation that Charlemagne required him to attend all the great councils which were held in his time, however remote the place of assembly. Thus he was present at Aix-la-Chapelle in 789, at Ratisbon in 792, and at Frankfort in 794, and he convened a synod himself at Friuli in 791 or 796 against the errors which were then being propagated against the procession of the Holy Ghost and the mystery of the Incarnation.

The more serious of these false teachings took the form of what is known as the Adoptianist heresy. Felix, Bishop of Urgel, in Catalonia, in a letter to Elipandus, Bishop of Toledo, who some time before had consulted him on that subject, professed to prove that Christ, as man, is not the natural, but only the adoptive Son of God, which heresy he had already advanced in his public discourses. The rising error was vigorously opposed and more than once condemned in provincial synods, but in spite of certain half-hearted retractations on the part of Felix and Elipandus, it was made clear in the end that they were prepared to defend their false principles even to the very verge of Nestorianism. By order of Charlemagne, Alcuin and St Paulinus set to work to confute the writings of these two heresiarchs, the former in seven, our saint in three books. Alcuin wrote four other books against the innovations of Elipandus, in which he testifies that Felix was then at Rome, and had returned to the Catholic faith. Elipandus, who was not a subject of Charlemagne, could not be compelled to appear before the councils held in his dominions, Toledo being at that time under the rule of the Moors. Felix, with his principal followers, professed to accept the decision of the Council of Aix-la-Chapelle in 797. From that time he concealed his convictions, but continued in secret to defend them, and at his death in 815 left a written profession of his heresy.

The zeal of St Paulinus was not less successful in the conversion of infidels than in the suppression of error. Burning with zeal for the salvation of souls, and animated by a vehement desire of laying down his life for Christ, he preached the gospel to the idolaters in Carinthia and Stiria, who had remained up to that time obstinately attached to their superstition. The Avars, a barbarous nation of Huns, who were settled in part of Pannonia, and were twice subdued by Charlemagne, received the faith by the preaching of St Paulinus and of certain missionaries sent by the Archbishops of Salzburg. When Henry, a man of high character, had been appointed by Charlemagne Duke of Friuli and governor of the country which he had lately conquered, St Paulinus wrote for his use an excellent "Exhortation," in which he earnestly urges him to aspire after Christian perfection, and lays down important rules on the practice of penance; on the remedies against different vices, especially pride; on an earnest desire to please God in all our actions; on assiduous prayer and its essential dispositions; on the Holy Communion, where he shows that confession and penance are an essential part of the preparation required; on shunning bad company, etc. He closes the book with a most useful prayer, and in the beginning

promises to pray for the salvation of the good duke. By his fervent supplications he never ceased to draw down the blessings of the divine mercy on the souls committed to his charge. Alcuin earnestly besought him, whenever he offered the spotless victim at the altar, to implore the divine mercy on his behalf. In 802 St Paulinus assembled a council at Altino, a city close to the Adriatic, which had been destroyed by Attila, and was at that time only a shadow of what it had once been. St Paulinus closed a holy life by a happy death on January 11, 804.

The works of St Paulinus have been edited by J. F. Madrisius, and will be found in Migne, *P.L.*, xcix, 17-130; see also the *Acta Sanctorum* for January 11; and C. Giannoni, *Paulinus II, Patriarch von Aquileia*, Vienna, 1896.

BD. CHARLEMAGNE, EMPEROR

A.D. 814

Charlemagne, or Charles the Great, son of King Pepin, was born in 742, and crowned King of France in 768; but his youngest brother Carloman reigned in Austrasia till his death in 771. Charlemagne put down an incipient rising under Hunald, Duke of Aquitaine, and conquered the French Gothia or Languedoc; subdued Lombardy; conferred on Pope Adrian the exarchate of Ravenna, the Duchy of Spoleto, and many other dominions; took Pavia (which had been honoured with the residence of twenty kings); and was crowned King of Lombardy in 774. The Emir Abd-ar-Rahmān in Spain, having shaken off the yoke of the Caliph of the Saracens in 745, and established his kingdom at Cordova, Charlemagne in 778 marched as far as the Ebro and Saragossa, and claimed many victories, though his triumph was more apparent than real. On his return his cousin Roland, commanding the rearguard of the great army, was set upon in the Pyrenean mountains by a troop of patriotic Basques and slain, only to become the famous hero of numberless old French romances and songs. The Saxons having in the King's absence plundered his dominions upon the Rhine, Charlemagne flew to the Weser, and compelled them to make satisfaction. Thence he went to Rome, and had his infant sons crowned Kings—Pepin of Lombardy, and Louis of Aquitaine. The great revolt of the Saxons in 782 called him again to the eastern front. When they were brought to their knees and sued for pardon, he declared he would no more admit their oaths of fealty, which they had so often broken, unless they became Christians. Witikind

accepted this condition, was baptised with his chief followers in 785, and, having been created duke in part of Saxony, remained ever afterwards faithful to his religion and to his allegiance. There were other Saxons, however, who later on revolted, and had to be brought to subjection in 794, 798, etc., so that through their repeated rebellions this Saxon war continued at intervals for the space of thirty-three years. In 788 Tassilo, Duke of Bavaria, for treasonable practices, as it was alleged, was attacked by Charlemagne, vanquished, and obliged to put on a monk's cowl to save his life; from which time Bavaria was annexed to Charlemagne's dominions. To punish the Avars for their inroads, he crossed the Ems into their territories and marched to the mouth of Raab upon the Danube. In 794 he assisted at the great Council of Frankfort, held in his royal palace there. He restored Leo III at Rome, sternly put down the insurgents, and was crowned by the Pope on Christmas Day in 800 as Emperor of Rome and of the West, this new dignity being afterwards solemnly recognised by Nicephorus, Emperor of Constantinople. Thus was the Western Empire restored, which had become extinct in Romulus Augustulus in the fifth century. In 805 Charlemagne quelled and conquered the Slavs. The Danube, the Theiss, and the Oder on the east, and the Ebro and the ocean on the west, were the boundaries of his vast dominions. France, Germany, Dacia, Dalmatia, Istria, Italy, and part of Pannonia and Spain obeyed his laws. It was then customary for kings not to reside in great cities, but to pass the summer often in progresses or campaigns, and the winter in some country palace. King Pepin resided at Heristal, now Jopin, in the territory of Liège, and sometimes at Quierzy on the Oise; Charlemagne often at Frankfort or Aix-la-Chapelle, which were country seats, for those towns were then inconsiderable places, though the latter had been founded by Serenus Granus in 124 under Adrian. It owes its greatness to the church built there by Charlemagne.

This prince was not less worthy of our genuine admiration in his capacity as legislator than in that of a conqueror, and in the midst of his campaigns and his victories he gave the utmost attention to the wise government of his dominions. In everything he strove to promote the happiness of his people, the exaltation of the Church, the advancement of piety, and sacred or useful learning. What pains he took for the reformation of monasteries, introducing the rule of St Benedict for the sake of uniformity, appears from his Capitularies and from the ecclesiastical assemblies of 789. His zeal for the devout observance of the rites of the Church is expressed in his letter to Alcuin on that subject, in his encyclical epistle on

the rites of baptism, and in various works which he commissioned Alcuin and others to compile. For the reformation of manners, especially of the clergy, he insisted on the holding of many synods in which decrees were framed, which are called Capitula. His "Capitularies" embody these and other more secular capitula, giving them the force of law for the whole empire. The *Libri Carolini* are a theological work adopted by this prince, who speaks in the first person, directed against a falsified copy of the second Council of Nicea which had been sent by the Iconoclasts from Constantinople.

There never was a truly great man who was not a lover and promoter of learning. Charlemagne, at a great cost of money and time, invited scholars to come from foreign parts, such men as Alcuin, Peter of Pisa, Paul the Deacon, etc. He found no greater pleasure than in conversing with them, instituted an academy in his own palace, and great schools at Paris, Tours, etc., assisted at literary disputations, was an excellent historian, and had St Augustine's book *On the City of God* placed every night beside his pillow to read if he awoke. Yet Einhard assures us that, whatever pains he took, he could never learn to write, because he was too old when he first applied himself to it. He was skilled in astronomy, arithmetic, music, and whatever was then known of mathematics; he understood Latin, Greek, Hebrew, and Syriac, as well as the Slavonic and several other living languages, so as to require no interpreter in conversing with ambassadors of neighbouring nations. He meditated assiduously on the Scriptures, assisted at the divine office, even that of midnight if possible, had good books read to him at table, and ate but one meal a day, which he was obliged to take at an earlier hour on fasting days, that all his officers and servants might dine before midnight. He was very abstemious, had a paternal care of the poor in all his dominions, and honoured good men, especially among the clergy. Charlemagne died on January 28, 814, at the age of seventy-two, and was buried at Aix-la-Chapelle. The incontinence into which he fell in his youth he is said to have expiated by sincere repentance, so that several churches in Germany and France honour him among the saints.

The question of Charlemagne's saintliness cannot be said to have been decided by the liturgical honours which have been paid him. His feast is kept every year at Aachen and in some other places as a double of the first class; but when we come to examine the history of his cult more narrowly, we are forced to admit that the evidence for any early veneration of this nature is by no means conclusive. He was, no doubt, interred with every mark of honour. An epitaph by Agobard and the martyrology of Rhabanus Maurus proclaim him a saint, but no great demonstrations of popular devotion seem to have occurred, much less to have been persisted

in afterwards. During a raid of the Norsemen in 881 the church of our Lady at Aachen, where Charlemagne was buried, was plundered and desecrated, and it was only in the year 1000 that the Emperor Otto III made search for the body of his great predecessor and discovered that the embalmed remains were still incorrupt. Adhemar of Angoulême informs us that a number of miracles were worked at the tomb immediately afterwards, but he goes on to say that no feast was as yet kept in his honour, though the Office for the Dead was recited on his anniversary. The great developments occurred in 1166, when, under the somewhat sinister auspices of Frederick Barbarossa, the tomb was again opened and the antipope Paschal III (Guy of Verona) seems to have equivalently sanctioned his cultus as a saint. From that time forward Mass began to be offered in his honour, and a popular cultus grew up, largely aided, no doubt, by the fabulous accretions which had long before attached themselves to the story of his life. It is interesting to note that even Jeanne d'Arc associated " Saint Charlemagne " with the devotion she paid to the French King St Louis, and that in 1475 the observance of a feast of St Charlemagne was made obligatory throughout France. Most important of all, Benedict XIV, in his *De Canonizatione*, discusses the question at some length, and concludes that the title of " Blessed " may not improperly be accorded to this great protector of the papacy and the Church.

The main source of our more personal knowledge of Charlemagne is the biography written by his friend and contemporary, Einhard, the best edition being that of G. Waitz. See also the *Acta Sanctorum* for January 28, and especially the long discussion of various controverted matters in the *Dictionnaire d'Archéologie* (iii, 656-825) by Dom H. Leclercq and Abbot Cabrol, with full bibliographical references. B. H. L., 238-245.

BD. ROGER OF TODI, Conf.

A.D. 1237

Not much is recorded concerning Blessed Roger, or Ruggiero, da Todi, and in the little which is told us there seems to be a certain amount of confusion. What can be affirmed with confidence is that he received the habit of the Friars Minor from the hands of the Seraphic Father himself in 1216, that he was appointed by St Francis to act as spiritual director to the community founded and governed by Blessed Philippa Mareri at Rieti in Umbria under the rule of St Clare, that he assisted Bd. Philippa on her deathbed in 1236, and that he died himself at Todi shortly afterwards on January 5, 1237. Pope Gregory IX, who had known him personally, permitted the town of Todi, where his remains were enshrined, to keep a feast in his honour, and Benedict XIV confirmed the cultus for the whole Franciscan Order.

See Mazzara, *Leggendario Francescano*, i, 29-31; Léon, *Auréole Séraphique* (English translation), i, 442-443.

BD. JAMES THE ALMSGIVER, CONF.

A.D. 1304

There is, or at any rate once was, a curious contest between the Friars Minor and the Servites regarding the religious status of the servant of God who is known as James the Almsgiver. The Servites keep his feast every year on this day in virtue of a rescript of Pope Pius IX, and he is described in their Martyrology as a " confessor of the Third Order of the Servants of Blessed Mary the Virgin, whose memory remaineth for a blessing among his fellow-citizens." On the other hand, the Third Order of the Franciscans also claim him as a recruit, and although his name does not occur in the general Martyrology of the Friars Minor, it has been stated (though perhaps incorrectly) that his feast is observed by the Franciscan Third Order Regular on April 1. Certain it is, in any case, that Mazzara in his *Leggendario Francescano* (1676) indignantly rejects the pretensions of the Servites to number Blessed James among the adherents of their own religious family.

The essential features of the story as told by either party are the same. James was the son of well-to-do parents at the small town of Città delle Pieve, not far from Chiusi in Lombardy. No expense was spared to give him a good legal education, but while making great progress in his studies he remained innocent and uncontaminated by the lax example of his fellow-collegians. Hearing a sermon on the words " he that doth not renounce all that he possesseth cannot be My disciple," he determined to become a priest, and thereafter led a most ascetic life, fasting on bread and water and distributing all his patrimony to the poor. Not far from Città delle Pieve he discovered a hospital with a chapel which had been allowed to fall into ruin. He restored the buildings, furnished it as well as he could, and then devoted himself to receiving and tending all the sick and afflicted for whom he could find room. He also, we are told, used his great legal knowledge in gratuitously helping and advising those who were unjustly oppressed, and in these ways became very much beloved by the poor throughout the whole country.

It happened, however, that on inquiring into the past history of his hospice, he discovered that its revenues had been scandalously appropriated for their own emolument by former occupants of the episcopal see of Chiusi. He respectfully represented the matter to the actual bishop, laying the documents before him, but could obtain no redress. Then he felt it his duty to take proceedings in

both the ecclesiastical and civil courts, and the case in the end was given in his favour. The bishop dissembled his resentment, and took occasion to invite James to dine with him, having previously hired a band of ruffians to waylay and assassinate him on his return. The conscientious student of Italian history has often regretfully to confess that the social and ecclesiastical life of the ages of faith was not always quite so ideal as certain apologists are inclined to represent it. The plot was carried out successfully, and for a time no trace of the murdered man was discovered. But some shepherds passing through the forest were astonished to come upon a pear-tree and other neighbouring shrubs in full blossom, though it was still winter. Whilst they stood wondering and somewhat terrified at the portent, they heard, we are told, a voice which said to them: "Have no fear; I am James, the priest, who have been murdered for defending the rights of the Church and of the poor." It would certainly be rash to guarantee the truth of this and other supernatural incidents which are said to have attended the discovery of the body and its interment in the chapel of the hospice. But we are told that 174 years later the remains were found still incorrupt when a second translation took place. The date given for the murder—Mazzara calls it the martyrdom—of Blessed James is January 15, 1304.

See Mazzara, *Leggendario Francescano* (1676), i, 95-98; and Spoerr, *Lebensbilder aus dem Servitenorden* (1892), 605.

BD. ODORIC OF PORDENONE, Conf.

A.D. 1331

It would not be easy to find in secular literature a more adventurous career than that of the Franciscan Friar, Father Odoric of Pordenone. He was a native of Friuli, and his family name is said to have been Mattiussi. About the year 1300, when he was fifteen, he received the habit of St Francis at Udine, and his later biographers expatiate upon the extreme fervour with which he gave himself to prayer and to the practices of poverty and penance, fasting for the most part on bread and water, and crucifying his flesh with hair-shirts and disciplines. After a while he felt called to serve God in solitude, and he obtained the permission of his superiors to lead the life of a hermit in a remote cell. We are not told how long he spent in this close communion with God, but he seems to have been guided to return to Udine and to take up apostolic work in the

surrounding districts. Great success followed his preaching, and crowds gathered from afar to hear him. But about 1317, when he was a little over thirty, there came to him an inspiration of a somewhat different kind, and it is difficult from the documents before us to decide how far he was influenced in his subsequent career by a simple spirit of adventure and how far by the burning desire of the missionary to extend God's kingdom and to save souls. We shall probably not be wrong in assuming that there was a mixture of both. It is not easy to give precise dates, but according to Yule and Cordier he was in Western India soon after 1321, he must have spent three of the years between 1322 and 1328 in Northern China, and he certainly died at home among his brethren at Udine in January, 1331. With regard to the route he followed in his wanderings we are better informed. His first objective was Constantinople, and from thence he passed on to Trebizond, Erzerum, Tabriz, and Soltania. There were houses of the order in most of these cities, and he probably made a considerable stay in each, so that this part of his journey may well have occupied three years. From Soltania he seems to have wandered about very irregularly, but eventually he came south through Baghdad to Hormuz at the entrance of the Persian Gulf, where he took ship and sailed to Salsette. At Tana, or possibly Surat, he gathered up the bones of his four brethren who had been martyred there shortly before, in 1321, and carried them with him on his voyage eastward. He went on to Malabar and Ceylon, and then probably rested for a while at the shrine of St Thomas at Mailapúr, the modern Madras. Here he again took ship for Sumatra and Java, possibly also visiting southern and eastern Borneo. China was his next goal. Starting from Canton, he travelled to the great ports of Fo-kien, and from Fu-chau he proceeded across the mountains to Hang-chau, then famous under the name of Quinsai as the greatest city of the world, and Nan-king. Taking to the water again upon the Great Canal at Yang-chau, he made his way to Cambalec, or Peking, and there remained for three years, attached apparently to one of the churches founded by Archbishop John of Montecorvino, another heroic Franciscan missionary, now in extreme old age. There Odoric turned his face homewards, passing through Shen-si to Tibet and its capital, Lhâsa, but we have no further record of the course by which he ultimately reached his native province in safety. It is interesting to note that during the latter part at least of these long journeys Odoric had for his companion an Irish friar of the same order, one Brother James. The fact is known to us from a record preserved in the archives of Udine, which tells us that after Odoric's death a present of two marks was made

" for the love of God and the Blessed Brother Odoric " to Brother James, the Irishman, who had been his companion on his journey. The account which has been left us of Odoric's travels, and which unfortunately was not written down by himself at the time, but dictated to one of his brethren after his return, says practically nothing of any missionary labours on his part. It is, therefore, not quite certain how far we may credit the wonderful stories which were current in later times regarding the success which attended his preaching. Luke Wadding, the annalist, declares that he converted and baptised 20,000 Saracens, but he gives us no idea of the source of his information. It is also stated that Odoric's purpose in leaving China and returning to Europe was to obtain fresh supplies of missionaries from the Pope, and to conduct them himself to the Far East. At Pisa, however, St Francis appeared to him and bade him return to Udine, declaring that he himself would look after those distant missions about which Odoric was anxious. On his deathbed the worn-out apostle said that God by a revelation had made known to him that his sins were pardoned, but that he wished, like a humble child, to submit himself to the keys of the Church and to receive the last sacraments. He died on January 14, 1331. Many miracles are said to have been worked after his death, and in one of these we hear again of Brother James, the Irishman, for a certain distinguished Franciscan priest who was a preacher and doctor of theology at Venice, and had suffered very cruelly from a painful malady of the throat, asked Brother James to recommend him to his late fellow-traveller, and was immediately cured. The body of Blessed Odoric was preserved incorrupt after his death. The cultus long paid to him was formally approved by Benedict XIV in 1755.

The narrative of his journeys, as dictated in Latin by Blessed Odoric, will be found printed in the *Acta Sanctorum* for January 14, but the fullest account, with translation and notes, will be found in Yule-Cordier, *Cathay and the Way Thither* (Hakluyt Society), second edition, vol. ii., 1913. See also Wadding, *Annales*, s.a. 1331. A fuller bibliography will be found in U. Chevalier, *Bio-Bibliographie*, or in Yule-Cordier.

BD. ANTONY OF AMANDOLA, CONF.

A.D. 1350

Blessed Antony seems to have been born not far from Ascoli, Piceno, about the year 1260. He joined the Augustinians in 1306, the year that St Nicholas of Tolentino went to his reward, and he

is said to have tried to copy the example of that great luminary of the order during the whole of his religious life. He is especially commended for his wonderful patience and for his charity towards the poor, and a great number of miracles are reported to have been worked at his intercession. He died in 1350, and is said to have been ninety years old. His body lies at Mandola, and his feast is kept not only by the Augustinian Order, but at Ancona and throughout the neighbouring district.

See Stadler, *Heiligen Lexikon ;* and Holweck, *Biog. Dict.*, p. 91.

BD. MARY MANCINI, Widow

A.D. 1431

The history of Bd. Mary of Pisa is a standing illustration of the principle that holiness depends very little upon external circumstances. There is, in fact, no condition of life which the interior spirit may not sanctify. Here we have a servant of God who was twice married and many times a mother, who then lived for several years in the world as a widow, joined a relaxed religious order, reformed them, and finally founded a community of exceptionally strict observance, in which she died at an advanced age in the odour of sanctity.

The Mancinis were a distinguished family in Pisa at a time when terrible things were occurring owing to the political factions prevalent in the Italian cities. We are told that little Catherine (Mary was only the name she afterwards took in religion) at the age of five and a half had an extraordinary experience. In an ecstasy or vision she witnessed the torture on the rack of Pietro Gambacorta, who had been accused of conspiracy and was sentenced by his enemies in a Pisan tribunal to be hanged. The legend goes on to say that the child prayed so hard in her horror at what she witnessed that the rope broke with which Pietro was being hanged, and that his judges then commuted the death penalty. After this our Lady appeared to her and bade her say seven Paters and Aves for him every day, because she would eventually be supported by his bounty. Catherine was married at the age of twelve, and had two children. Her first husband died when she was sixteen, and, yielding to family influence, she married again. This union lasted eight years, and she bore her husband five children, nursing him also most devotedly for a year before his death, but her children also seem to have all

died young. Great pressure was used to induce her to marry a third time, but she was resolute in her refusal. Being now her own mistress and free from ties, she gave herself up completely to works of piety and charity. She converted her house into a hospital, and we are told strange stories of her drinking the wine with which she washed their sores, on one occasion experiencing such intense sweetness and consolation in this conquest of her natural repugnance that she was convinced that the mysterious stranger whom she had been tending was no other than our Saviour Himself. During this period she was under the direction of the Dominican Fathers and joined their Third Order. It was probably through them that she was brought into relation with St Catherine of Siena, and we still possess a letter of that great saint which was addressed to " Monna Catarina e Monna Orsola ed altre Donne di Pisa." She had ecstasies sometimes even in the streets, and on one occasion, when thus taken by surprise, was knocked down by a mule. Eventually she was inspired or directed to enter the relaxed Dominican convent of Santa Croce, mainly with the object of bringing them back to stricter observance. We are told that she effected a great reform, but Sister Mary, as she was now called, aspired after a life of greater austerity. Accordingly, with Clara Gambacorta, afterwards also beatified, she left Santa Croce to found a new community in a convent built for them by Clara's father, the same Pietro Gambacorta for whom Mary had daily prayed. The new foundation was greatly blessed, and became a model of regularity, austerity, and devotion, the fame of which spread throughout Italy. Here Blessed Maria Mancini died on December 22, 1431. Her cultus was approved by Pius IX.

See M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 237-250; Procter, *Dominican Saints*, pp. 342-345.

BD. GILES OF LORENZANA

A.D. 1518

The published lives of Blessed Giles tell us that he was born about 1443 at Lorenzana in what was once the kingdom of Naples. His parents were a devout couple of the working class, and the boy was not hindered in the practices of piety which he adopted from early youth, more especially after he came under the influence of the Franciscan friars, who made a foundation in his native town. In time he decided to serve God in solitude, settling near a little shrine of our Blessed Lady. Here he spent most of his time

absorbed in prayer, the birds and beasts becoming his familiar companions and showing no fear of his presence. But the news of the miracles he was believed to work gradually attracted crowds of visitors, and being forced to seek refuge elsewhere, he next took service with a farmer near Lorenzana. Of this stage of his life it is said that, though he spent most of his time in the church of the friars, his work, God so disposing, did not suffer from his absence. Eventually he was received into the Franciscan community as a lay brother, and being given the care of the friary garden, he was allowed to build himself a little hut there, where he lived as in a kind of hermitage. He was still the friend of the birds and all living creatures, and his miraculous cures, his ecstatic prayer, and gift of prophecy were renowned far and wide. In particular he is said to have been frequently seen raised from the ground and to have been physically assaulted by the Evil One. He died on January 10, 1518. The statement made that six years after his death his incorrupt body, though it had been laid in the tomb in the ordinary way, was found kneeling, rosary in hand, and the face turned towards the Blessed Sacrament, can hardly be considered to rest upon evidence sufficient to establish so strange a marvel. The cult of Blessed Giles was formally confirmed by Pope Leo XIII in 1880.

See Père Léon, *Auréole Séraphique* (English translation), January 10; Anton. Maria da Vicenza, *Vita e Miracoli del B. Egidio*, Venice, 1880

ST PETER THOMAS, Bp. and Mart.

The Carmelite Order keep on this day the feast of St Peter Thomas, of whom an account has already been given on January 6.

JANUARY 29

ST FRANCIS DE SALES, Bp. of Geneva, Conf. and Doct.

A.D. 1622

ST FRANCIS DE SALES was born at the Château de Sales in Savoy on August 21, 1567, and on the following day was baptised in the parish church of Thorens under the name of Francis Bonaventure. His patron saint in after life was the "Poverello" of Assisi, and the room in which he was born was known as "St Francis's room," from an old painting of the Saint preaching to the birds and fishes. François de Sales, Seigneur de Nouvelles, his father, was a soldier who had served his country well. On his marriage with the only child of Melchior de Sionnaz, Seigneur de la Thuille and de Vallières, who brought as her dower the Signory of Boisy, he took the name of de Boisy. Although M. and Mme. de Boisy had been married nearly seven years when Francis was born, the eldest of thirteen children, his mother, at the time of his birth, was only in her sixteenth year. During his first years he was very frail and delicate, owing to his premature birth, and his life was often despaired of. With care he gradually grew stronger, and, though never robust, was singularly active and energetic throughout his career. His mother kept his early education in her own hands, aided by a pious and worthy man, the Abbé Déage, who afterwards, as his tutor, accompanied Francis everywhere during his youth. He was remarkable in his childhood for obedience and truthfulness, and even then showed a love of piety and great zeal for the glory of God. Towards the poor he was always touchingly generous. He seems to have been eager to learn and to have loved books. At the age of eight years Francis went to the College of Annecy. When he was there he made his First Communion in the Church of St Dominic at Annecy (now known as St Maurice), and there he also received Confirmation. A year later he obtained permission to receive the tonsure. Francis, while still young, had a great wish to consecrate himself to God, and regarded this as the first outward step. His father, however, seems to have attached little importance to the ceremony, and destined his eldest son for a brilliant worldly career. In his fourteenth year Francis was sent to pursue his education at the University of Paris,

which at that time, with its 54 Colleges, was one of the great centres of learning. M. de Boisy intended him for the Collège de Navarre, as it was frequented by the sons of the noble families of Savoy, but Francis, fearing for his vocation in such worldly surroundings, implored to be allowed to go to the Collège de Clermont, which was under Jesuit direction and renowned for piety as well as for learning. Having obtained his father's consent to this, and accompanied by the Abbé Déage, he proceeded to take up his abode in the Hotel de la Rose Blanche, Rue St Jacques, which was close to the Collège de Clermont.

Francis soon made his mark, especially in Rhetoric and Philosophy, and in addition to these he ardently devoted himself to the study of Theology and Scripture. To satisfy his father he took lessons in riding, dancing and fencing, but cared for none of them. His heart was more and more set upon giving himself wholly to God. He vowed perpetual chastity and placed himself under the special protection of the Blessed Virgin. He was, nevertheless, not free from trials. About his eighteenth year he was assailed by an agonising temptation to despair. The love of God had always meant more than anything else to him, but he was now the prey of a terrible fear that he had lost God's favour, and was doomed to hate Him with the damned for all eternity! This obsession pursued him day and night and his health suffered visibly from the consequent mental anguish. It was a heroic act of pure love which brought him deliverance. "O Lord," he cried, "if I am never to see Thee in heaven, this at least grant me, that I may never curse nor blaspheme Thy holy name. If I may not love Thee in the other world—for in Hell none praise Thee—let me at least every instant of my brief existence here love Thee as much as I can." Directly afterwards, while kneeling before his favourite statue of our Lady, in the Church of St Étienne des Grés, humbly reciting the *Memorare*, all fear and despair suddenly left him and a deep peace filled his soul. This trial taught him early to understand, and deal tenderly with, the spiritual difficulties and temptations of others.

Having completed six years in Paris, Francis was recalled by his father, and after a short stay at home, was sent to the University of Padua to study jurisprudence under the famous Professor of Roman Law, Guido Panciroli. He spent four years at Padua, and again, as in Paris, was noted for his scholarship and his virtue. Before leaving Padua he was brought to death's door by a severe illness. He had received the last sacraments and was calmly waiting for the end when a sudden and miraculous improvement took place, and he soon completely recovered.

He was twenty-four when he took his final degree and became a Doctor of Law, passing all his examinations with distinction and

leaving behind him a great reputation for virtue. After a pilgrimage to Loreto and a short visit to Rome, he crossed the Mont Cenis, and rejoined his family at the Château de Thuille on the Lake of Annecy, where for eighteen months this singularly attractive youth led, outwardly at least, the ordinary life of a young noble of his time. As eldest son and heir, he assumed the title of Seigneur de Villaroget. That he should now marry was his father's greatest desire, and the bride destined for him was a charming girl, the only daughter and heiress of a friend and neighbour of the family. However, by his distant, though courteous, manner to the young lady, Francis soon showed that he could not follow his father's wishes in this matter. Not long afterwards, and for a similar motive, he declined the dignity offered him by the Prince of becoming a member of the Senate of Savoy, an unusual compliment to so young a man.

He had been introduced by his father, soon after his return home, to the Bishop of Geneva, Claude de Granier, who was living at Annecy, his See being in the hands of the Calvinists. The bishop, with whom Francis was later to be closely associated, was so impressed by his learning and piety, that he seems to have said to those about him: "This young man will be a great personage some day! He will become a pillar of the Church and my successor in this see." Francis had so far only confided to his mother, to his cousin the Canon Louis de Sales, and to a few intimate friends, his earnest desire of devoting his life to the service of God. An explanation with his father, however, became inevitable. M. de Boisy had been greatly chagrined by his son's refusal of the senatorship and his determination not to marry, but neither of these disappointments appeared to have prepared him for the blow of Francis's vocation. The unexpected death, occurring just then, of the Provost (or Dean) of the Chapter of Geneva, suggested to Canon Louis de Sales the possibility that Francis might be appointed to this honourable post, and that in this way his father's opposition might relax. Aided by the Bishop of Geneva, but without consulting any of the family, he applied to the Pope, with whom the appointment rested, and the letters, instituting Francis Provost of the Chapter, were promptly received from Rome. When the appointment was announced to Francis, his surprise was extreme, and it was only with great reluctance that he accepted the unsought-for honour, hoping thereby to obtain his father's consent to his ordination. M. de Boisy was a man of determined character and considered that his children ought to regard his expressed wish as final. It required all the patient persuasiveness and tender filial respect which Francis could call to his aid, before M. de Boisy at length gave way, saying: "My son, if it is indeed God who calls you, as you assure me is the case, then you

must obey! Who am I to resist Him?" Francis had so long been busy in preparing for the priesthood both by his pure and holy life and his theological studies, that there was no need to subject him to the usual delays. He put on ecclesiastical dress the very day his father gave his consent, and received minor orders some three weeks later. Six months afterwards, on December 18, 1593, he was ordained priest by the Bishop of Geneva, in the parish church of Thorens.

With characteristic humility, before presuming to offer the Holy Sacrifice, Francis prepared himself further for this great act by a short retreat, during which he formed resolutions which influenced his whole after-life. One of these was to make every moment of the day a preparation for the morrow's Mass, so that should anyone ask him, "What are you doing at this moment?" he could truly answer, "Preparing to celebrate Mass." On the feast of St Thomas, December 21, in the Cathedral of Annecy, he consecrated the Saving Victim for the first time, M. and Mme. de Boisy being among those who received Holy Communion at his hands, and in the afternoon he officiated at Vespers and preached a sermon on the priesthood and on the Holy Sacrifice. A few days later he was installed as Provost of the Chapter.

He now took up his duties as a priest with an ardour which never abated. He ministered to the poor with zealous love, and in the confessional devoted himself to the poorest and humblest with special predilection. He preached constantly, not only in Annecy, but in many other places. His style was so simple that it charmed his hearers, and excellent scholar though he was, he avoided filling his sermons with Greek and Latin quotations, as was the prevailing custom. He was destined, however, soon to be called upon to undertake far more difficult and hazardous work.

The Chablais, a province of Savoy on the South Shore of the Lake of Geneva, was invaded in 1535 by Bernese Protestants, who seized the western part of it, as well as two other Savoyard provinces, the Pays de Vaud and the Pays de Gex. Protestantism was now forced upon these provinces, Catholic worship forbidden, and churches burnt or razed to the ground when not taken over for Protestant use. Religious orders were suppressed, priests expelled, and all Church property seized by the invaders. In 1564 the Duke of Savoy, by giving up his claims to Vaud, obtained the restitution of the Chablais and Gex, but this was only effected subject to the condition that the Catholic religion remained forbidden in the two restored provinces. The Bernese again invaded Chablais in 1589, but were repulsed, and by the treaty of Nyon were bound to re-establish the freedom of Catholic worship and to restrict Protestant teaching to three towns, of which Thonon, the capital, was not to be one. The Bernese soon

broke the terms agreed upon and aided by the Genevans made a fresh attack on Gex and the Chablais. Not until 1593 was peace finally made, and it was only then that Savoy obtained undivided control of the Chablais. The religious condition of the people was by this time deplorable, and the Duke, as soon as hostilities had ceased, applied to the Bishop of Geneva to send missionaries, who, by preaching and persuasion, might win back his subjects to the Church. In response to this request the bishop sent a pious ecclesiastic, invested with the faculties of a parish priest, to Thonon, on the Lake of Geneva, the capital of the Chablais. This first attempt was fruitless, and the priest was soon forced to withdraw, fearing personal violence and in despair of achieving any success. The bishop, however, was not to be deterred, and summoning his chapter he put the whole matter before them, disguising none of the difficulties and dangers. Perhaps of all those present, the provost was the one who best realised the gravity of the task, but nevertheless, as soon as the bishop ceased speaking, he stood up and offered himself for the work, saying very simply, " Monseigneur, if you think I am capable of undertaking this mission, tell me to go. I am ready to obey, and should be happy to be chosen." The bishop accepted at once, putting Francis, then twenty-seven years old, in charge of all arrangements, and our saint's joy was great at being permitted to give himself to this perilous enterprise. M. de Boisy took a different view of the matter and, on hearing the news, hastened to Annecy, to stop what he called " this piece of folly !" In his opinion, it meant sending Francis to his death. But no entreaties and remonstrances of his could shake his son's resolution, and all he could obtain was that Francis should accompany him to the bishop. Kneeling at the feet of the prelate, in a voice choked with emotion, he exclaimed, " Monseigneur, I allowed my eldest son, the hope of my house, of my old age, of my life, to devote himself to the service of the Church to be a Confessor, but I cannot give him up to be a Martyr !" When the bishop, impressed by the distress and insistence of his old friend, seemed on the point of yielding, it was Francis who implored him to be firm, saying, " Would you make me unworthy of the Kingdom of God ? Having put my hand to the plough, would you have me look back for any worldly consideration ?"

The bishop used every argument likely to influence M. de Boisy, but he, now hopeless of preventing his son's design, took his leave, saying, " I have no wish to resist the will of God, but I do not mean to be my son's murderer ! I cannot be a party to his throwing away his life ! May God do according to His good pleasure, but as to this undertaking, it shall never have my sanction !" Thus Francis had the bitter disappointment of starting on his mission without his father's blessing.

It was on September 14, 1594, the feast of the Exaltation of the Holy Cross, that Francis, travelling on foot with hardly any money and accompanied only by his cousin, the Canon Louis de Sales, set forth to win back the Chablais to its ancient Faith! The Château des Allinges, six or seven miles from Thonon, was a stronghold where the governor of the province was stationed with a garrison of Catholic soldiers, and here the cousins, for safety's sake, were to return each night. In Thonon, the residue of the once Catholic population amounted to about twenty scattered individuals, too afraid of violence to declare themselves openly. These Francis sought out and exhorted to courage and perseverance. The missionaries worked and preached daily in Thonon, gradually extending their efforts to the villages of the surrounding country. The walk to and from Allinges, a great additional tax on their endurance, was in the following winter, on several occasions, a matter of extreme danger. One evening Francis was attacked by wolves, and only escaped being torn to pieces by spending the night in a tree. When daylight came he was found by some peasants in such an exhausted condition that had they not carried him to their hut and revived him with food and warmth, he would certainly have died. These good people were Calvinists, and with his thanks Francis spoke such words of enlightenment and charity that they were afterwards converted. Twice in January, 1595, he was waylaid by fanatic assassins, who had sworn to take his life, but on both these occasions, as also several times later, he was preserved seemingly by miracle.

Time went by with little apparent result to reward the labours of the two missioners, and all the while M. de Boisy was sending letters to his son, alternately commanding and imploring him to give up so hopeless a task. Francis could only reply that short of a positive order from the bishop, he had no right to forsake his post. He himself did not lose heart, notwithstanding the enormous difficulties he encountered. To a friend, M. de Blonay, living near Evian, he wrote, "We are but making a beginning! I shall go on in good courage, and I hope in God against all human hope!" He was constantly seeking new ways to reach the hearts and minds of the people, and with this view he began writing leaflets, setting forth the leading dogmas of the Church as opposed to the errors of Calvinism. In every spare moment of his arduous day, he wrote these little papers, which were copied many times by hand and distributed widely, by all available means. These sheets, composed under such stress and difficulty, were later to form the volume of "Controversies," and in their original form are still preserved in the archives of the Visitation Convent at Annecy. This was the beginning of his activities as a writer. To all this work

he added the spiritual care of the soldiers, quartered in the Château des Allinges, who, though Catholic in name, were an ignorant and dissolute crew. He brought them together for instruction and succeeded in getting many of them to reform their lives. In the summer of 1595, going up the Mountain of Voiron to restore an oratory of our Lady which had been destroyed by the Bernese, he was attacked by a hostile crowd, who not only thwarted his pious intention, but also insulted and beat him. That he escaped with his life he always gratefully attributed to the special protection of the Blessed Virgin. Soon afterwards his sermons at Thonon began to be more numerously attended. The tracts too had been silently doing their work, and his patient perseverance under every form of persecution and hardship had not been without its effect. Conversions became more and more frequent, and before very long there was a steady stream of lapsed Catholics seeking reconciliation with the Church.

Francis now finally left Allinges and took up his abode at Thonon, in the house of a devout lady, a friend of the de Sales family. Regardless of danger to himself, of threats, insolence and calumny, he pursued undeterred his apostolic work. He even ventured to preach in the open market-place, and held public disputations with the leading Calvinist Ministers of Chablais and Vaud. He also debated with La Faye, a prominent Genevan Protestant—an encounter which terminated in the latter's signal discomfiture. He was commissioned later on by Pope Clement VIII to confer with Theodore Beza, the most famous of the Calvinists of Geneva. Our Saint did not bring Beza back into the Church, but many in the course of these debates became convinced that Francis held the truth and that the Protestant leaders could not refute him. After three or four years had elapsed, when Bishop de Granier came to visit the mission, the fruits of Francis's self-sacrificing work and untiring zeal were unmistakable. The bishop was made welcome, and was able to administer Confirmation. He even presided at the devotion of the "Forty Hours," a thing which seemed unthinkable in Thonon! Catholic faith and worship had been re-established in the province, and Francis could with justice be called the "Apostle of the Chablais."

In the meanwhile, Monseigneur de Granier, who had long been considering Francis in the light of a possible coadjutor and successor, felt that the moment had now come to give effect to this cherished desire. When, however, the proposal was made to Francis he was profoundly distressed and refused to consider the offer, thinking himself utterly unworthy of the dignity with all its responsibilities. In the end he yielded to the persistence of the bishop, submitting to what he ultimately felt was a manifestation of the Divine Will. But

no sooner was his decision made, than he fell dangerously ill with a fever which kept him for a time hovering between life and death. When sufficiently recovered he proceeded to Rome, accompanied by a nephew of the bishop's, the Abbe de Chissé, charged with the arrangements regarding the coadjutorship, and other important diocesan matters. Francis was presented to the Pope by the Cardinal de Medici, and Clement VIII, having heard much in praise of the virtue and ability of the young provost, desired that he should be examined in his presence. On the appointed day, there was a great assemblage of learned theologians, and men of eminent intellect. The Pope himself, Baronius, Bellarmine, Cardinal Federigo Borromeo (a cousin of St Charles) and others, put no less than thirty-five abstruse questions on subtle points of theology to Francis, all of which he answered with extreme simplicity and modesty, but in a way which proved his profound learning. The Pope declared himself completely satisfied, and embraced and congratulated the candidate. His appointment as coadjutor of Geneva was confirmed, with the title of Bishop of Nicopolis, and Francis returned to take up his local work with fresh zeal and energy. About a year later, while he was preaching the Lent in 1601 at Annecy, his father, aged seventy-nine, was taken ill, and died shortly after at the Château de Sales, surrounded by his family, and comforted by the pious ministrations of his eldest son.

Early in the following year Francis was sent by Bishop de Granier to Paris. He was to negotiate with Henri IV in the interest of the French division of the diocese of Geneva. During his stay he was invited to preach a course of sermons in the Chapel Royal, which soon proved too small to hold the illustrious crowd that came to listen to his simple and moving, but uncompromising words of truth. He was in high favour with Henri IV, who used every inducement to get him to remain in France, and renewed his efforts in later years when Francis was again in Paris. But the young bishop would not forsake his "poor bride," his mountain diocese, for the greater position offered him. Henri IV said of him, "Monseigneur de Genève has every virtue and not a fault."

Francis succeeded to the See of Geneva on the death of Monseigneur de Granier in the autumn of 1602, and took up his residence at Annecy in a manner suited to the dignity of his office, but with a household organised on lines of the strictest economy. Personally he continued to lead a life of evangelical poverty. To the fulfilment of his episcopal duties he gave himself with unstinted generosity and devotion. He thought out every detail for the government of his diocese, and apart from all his administrative work, continued to preach, and minister in the confessional, with unremitting devotion. He organised the

teaching of the Catechism throughout the diocese, and at Annecy gave the instructions himself, with such glowing interest and fervour, that years after his death the "Bishop's Catechisms" were still vividly remembered. Children loved him and followed him about, anxious to kiss his hand and get his blessing. His unselfishness and charity, his meekness, humility and clemency, during the whole of his episcopal life, could not have been surpassed. In dealing with souls, though always gentle, he was never weak, and he could be very firm when kindness did not prevail. In his wonderful *Treatise on the Love of God*, he wrote, "The measure of love, is to love without measure," and this he not only taught, but lived. The immense correspondence which he carried on until his death, brought encouragement and wise guidance to innumerable persons who sought his help. A prominent place in this work of spiritual direction was held by Jeanne-Françoise de Chantal, who first became known to him in 1604, when he was preaching a course of Lenten sermons at Dijon. The foundation of the order of the Visitation in 1610 was the result that evolved from this meeting of the two future saints. His most famous book, the *Introduction to the Devout Life*, grew out of the casual notes of instruction and advice which he wrote to Mme. de Chamoisy, a cousin of his by marriage, who had placed herself under his guidance. He was persuaded to publish, in a little volume, these chapters on true piety and devotion, which, with some additions, first appeared in 1608. The book was at once acclaimed a spiritual masterpiece, and soon translated into many languages.

In 1610 came the heavy sorrow of his mother's death. Mme. de Boisy had just made a month's fervent retreat at Annecy under her son's direction, and ended it by making her general confession to him. In its sincerity and simplicity, nothing could equal the tender veneration and humble piety shown by mother and son in their relations during this retreat. When Francis had soothed and sanctified his beloved mother's last moments on earth, he yielded to his great grief. "My heart was very full and I wept over that good mother more than I have wept since I became a priest," were his words afterwards, written to Mme. de Chantal. Francis survived his mother twelve laborious years, which were filled with many activities and attested his untiring devotion to all his episcopal duties.

His brother, Jean-François de Sales, who had been his Vicar-General for some time, was in 1621 consecrated Bishop of Chalcedon, and made his coadjutor in the diocese of Geneva. This was very welcome to Francis, whose health was failing under the ever-increasing burden of work. In 1622, the Duke of Savoy, going in state to meet Louis XIII at Avignon, invited Monseigneur de Genève to join them

there. The King was making a royal progress after suppressing the disturbances in Languedoc. Anxious to obtain from Louis certain religious privileges for the French part of his diocese, Francis readily consented to go to Avignon, although he was in no state of health to risk the long winter journey. But he seems to have had a premonition that his end was not far off. Before quitting Annecy he put all his own affairs, and those of his diocese, in order, and took his leave, as if he had no expectation of seeing them again. At Avignon he evaded the pomp and entertainments of the brilliant Court gathered there and led, as far as possible, his usual austere life. But he was greatly sought after—crowds were eager to see him, and the different religious houses all wanted the saintly bishop to preach to them. On the return journey he stayed at Lyons, where, refusing the offer of princely hospitality, he lodged in a little gardener's cottage belonging to the Convent of the Visitation. Here for a whole month, though sorely in need of rest, he spared himself no labour for the good of souls. He went minutely into the affairs of the Convent, and gave his daughters of the Visitation much precious instruction. Being asked one day by a nun to write down what virtue he specially wished them to cultivate, he wrote on a sheet of paper, in large letters, the one word "Humility." In bitterly cold weather, through Advent and over Christmas, he continued his preaching and ministrations without intermission, refusing no spiritual demand upon his strength and time. On St John's day he was taken seriously ill with some sort of paralytic seizure. He recovered speech and consciousness, and endured with touching patience the torturing remedies used in the hope of prolonging his life, but which only hastened the end. After receiving the Sacraments of Penance and of Extreme Unction, he continued to murmur Latin words of Holy Scripture, expressing his humble and serene trust in God's mercy. He was heard to say—"Exspectans exspectavi Dominum et intendit mihi . . . et exaudivit preces meas, et eduxit me de lacu miseriæ et de luto fæcis." "With expectation I have waited for the Lord and He was attentive to me, and He heard my prayers and brought me out of the pit of misery and the filthy mire." At last clasping the hand of a loving attendant, he whispered, "Advesperascit et inclinata est jam dies." "It is towards evening and the day is far spent." The last word he was heard to utter was the name of "Jesus." While those kneeling around his bed said the litany for the dying, and were invoking the Holy Innocents, whose feast it was, he gently breathed his last.

He died in the fifty-sixth year of his life, and in the twentieth of his episcopacy. His body was embalmed and brought to Annecy, and laid in a tomb near the high-altar in the church of the first convent of

the Visitation. There it remained until the Revolution, when it was removed for fear of desecration.

He was beatified by Alexander VII in 1661, and solemnly canonised by the same Pope in 1665, and his feast fixed on January 29, the day on which his body was brought back to Savoy. In 1877 he was proclaimed a Doctor of the Church by Pope Pius IX. His heart was preserved in the Church of the Visitation in Lyons, in a golden shrine given by Louis XIII.

Living in Paris at that time was a humble priest now known as St Vincent de Paul. To him Francis had entrusted the spiritual care of the first convent of the Visitation in Paris. St Vincent de Paul said of St Francis de Sales, "This servant of God conformed so well to the Divine model, that often I asked myself with amazement how a created being—given the frailty of human nature—could reach so high a degree of perfection. . . . Going over his words in my mind I have been filled with such admiration that I am moved to see in him the man who, of all others, has most faithfully reproduced the love of the Son of God on earth."

Meekness was the favourite virtue of St Francis de Sales. He once was heard to say that he had spent three years in studying it in the school of Jesus Christ, and that his heart was still far from being satisfied with the progress he had made. If he who was meekness itself imagined, nevertheless, that he possessed so little of it; what shall we say of those who, upon every trifling occasion, betray the bitterness of their hearts in angry words and impatient gestures? Francis was often tried in this matter, especially when the press of business, and the crowds who thronged to him for relief in their various necessities, scarcely allowed him a moment to breathe. He has left us his thoughts upon this situation, which his extreme affability rendered of very frequent occurrence. "God," says he, "makes use of such occasions to try whether our souls are sufficiently strengthened to bear every attack. I have myself been sometimes in this difficulty: but I made a covenant with my heart and with my tongue, in order to confine them within the bounds of duty. I considered the people who pour in one after the other to be like children who run to the embraces of their father. As the hen does not refuse shelter to her little ones when they gather around her, but, on the contrary, extends her wings so as to cover them all; my heart, I thought, must expand in like manner, in proportion as the numbers of these poor people increased. The most powerful remedy against sudden movements of impatience is a sweet and amiable silence. If one speaks at all, however little, self-love will have a share in it, and some word will escape that may sour the heart, and disturb its peace for a long time. When nothing

is said, and cheerfulness preserved, the storm subsides, anger and indiscretion are put to flight, and the only thing left is a joy, pure and lasting. The man who possesses Christian meekness is affectionate and tender towards every one; he is disposed to forgive and excuse the frailties of others; the goodness of his heart appears in a sweet affability that influences his words and actions, and presents every object to his view in the most charitable and pleasing light; he never allows himself to use a harsh phrase, much less any language that is haughty or rude. There is always a gentle serenity in his expression which distinguishes him from those violent characters who, with looks full of fury, only know how to say no, or who, when they grant, do it with so bad a grace, that they lose all the merit of the favour they confer."

Some people who thought him too indulgent towards sinners, one day spoke freely to him on the subject. The saint immediately replied, "If there were anything more excellent than meekness, God would certainly have taught it us; and yet there is nothing to which He so earnestly exhorts all, as to be *meek and humble of heart.* Why would you hinder me from obeying the command of my Lord, and following Him in the exercise of that virtue which He so eminently practised and so highly esteems? Can we really be better advised in these matters than God Himself?" But the tenderness of Francis was particularly displayed in his reception of apostates and other abandoned sinners. When these prodigals returned to him he used to say, speaking with all the tenderness of a father: "Come, my dear children, come, let me embrace you. Ah, let me hide you in the bottom of my heart! God and I will help you, all I require of you is not to despair: I shall take on myself the burden of the rest." Looks full of compassion and love gave assurance of his sincerity: his affectionate and charitable care of them extended even to their bodily wants, and his purse was open to them as well as his heart. He justified this proceeding to some, who, disedified at his extreme indulgence, told him that it only encouraged the sinner, and hardened him still more in his crimes, by observing, "Are they not a part of my flock? Has not our blessed Lord shed His blood for them, and shall I refuse them my tears? These wolves will be changed into lambs: a day will come when, cleansed from their sins, they will be more precious in the sight of God than we are. If Saul had been cast off, we should never have had a St Paul."

An immense amount of material is available for the fuller study of the life of St Francis of Sales. A number of biographies were printed in the seventeenth century, two of them within a couple of years of his death. His own works, particularly his letters, form an almost inexhaustible mine of information. They should be consulted in the great edition of Annecy

prepared by the Visitation nuns under the direction of the English Benedictine Dom Mackey, and later of Père Navatel, S.J., and others. The most complete modern *Life of the Saint* is that of the Abbé Hamon, the seventh edition of which has been revised and supplemented by M. M. Gonthier and Letourneau, Paris, 1909, 2 vols. *The Spirit of St Francis de Sales*, by Bishop Camus, has had an immense popularity since its first appearance in 1641, and has been translated and abridged in many languages. There are several slighter works accessible to English readers, some original, like that of M. M. Maxwell Scott, *St Francis de Sales and his Friends*, others translated, like the short *Life* by de Margerie. An admirable sketch of the saint's character is provided in the *Life of St Francis de Sales* (1872) by the author of *A Dominican Artist—i.e.*, H. L. Farrer (Mrs. Lear), an Anglican.

ST VALERIUS, Bp. of Treves, Conf.

? *c.* A.D. 100

The feast of St Valerius is kept on this day at Treves (Trier) as a double of the second class, and he is stated in the Roman Martyrology to have been a disciple of St Peter. That there was such a saint is rendered probable by a fifth century inscription containing the line, "Eucharium loquitur Valeriumque simul"; but as Maternus, who is associated with him and with Eucharius in the legend, seems to have been living in 314, it is altogether improbable that Valerius, named in the episcopal lists as second bishop of Trier, can have travelled to that city in Apostolic times.

See the *Acta Sanctorum* for January 29, and Duchesne, *Fastes Épiscopaux* iii, 34.

ST SABINIANUS, Mart.

? *c.* A.D. 275

St Sabinianus is commemorated in the Roman Martyrology on this day, and he is also honoured in the diocese of Troyes as the first apostle and martyr of that city. Three sets of "Acts," none of them of any historical value, profess to record the history of his martyrdom. He is said to have been born in the island of Samos, to have been converted to Christianity by reading the Scriptures, to have travelled to Gaul to preach the gospel before he had even been baptised, to have received this sacrament without any human minister (a voice from heaven pronouncing the formula), to have been arrested on account of the conversions he effected, to have been brought before the Emperor

Aurelian whose threats he defied, and finally, after a series of miraculous incidents, in the course of which fire proved powerless to burn him, or arrows to wound him, to have been decapitated by the sword of the executioner. There seems to be no *ancient* tradition of cultus, and we consequently cannot safely say more than that some martyr of that name may have suffered at Troyes in one of the early persecutions under the Empire.

See the *Acta Sanctorum* for January 29; E. Defer, *Vie des Saints du diocèse de Troyes*, pp. 27-36; *Analecta Bollandiana* (1885), iv, 139-156.

ST SULPICIUS SEVERUS, Conf.

? *c.* A.D. 425

This devout ascetic and distinguished writer was born in Aquitaine not far from Toulouse. That he was of a wealthy and illustrious Roman family, we are assured by Paulinus and Gennadius. His youth he spent in studying the best Roman authors of the Augustan age, upon whom he formed his style, not upon the writers of his own time: he also applied himself to the study of law, and surpassed all his contemporaries in eloquence at the bar. His wife was a lady of consular family, whom he lost soon after their marriage, but he continued to enjoy a very great estate which he had inherited through her. His mother-in-law Bassula loved him as if he had been her own son: they continued to live several years in the same house, and had in all things the same mind. The death of his beloved consort contributed to wean his heart from the world; in which resolution he seems to have been confirmed by the example and exhortations of his pious mother-in-law. His special conversion to God took place in the same year with that of St Paulinus of Nola, though probably somewhat later: and St Paulinus mentions that Sulpicius was younger than himself, and at that same time (that is, about the year 392) in the flower of his age. While St Paulinus distributed his whole fortune amongst the poor at once, Sulpicius reserved his estates to himself and his heirs, employing the yearly revenue in giving alms, and in other pious uses, so that he was no more than a servant of the Church and the poor —in fact, their clerk to keep accounts for them. Although the fact has been disputed, it is now generally admitted that he was at some time promoted to the priesthood. Sulpicius suffered much from the censures of friends who condemned his withdrawal from the world

and his occupation of a sort of hermitage at Primuliacus,* a village, the site of which cannot now be determined. In his kitchen nothing was ever dressed but pulse and herbs, boiled without any seasoning, except a little vinegar: and the bread he ate was coarse. He and his few disciples had no other beds but straw or sackcloth spread on the ground. He emancipated several of his slaves, and admitted them and some of his old servants to familiar intercourse. About the year 394, not long after this retirement, he paid a visit to St Martin at Tours, and was so much taken with his saintliness, and edified by his pious discourse, that he became from that time his greatest admirer, and made him his guide in all things. Ever afterwards he visited that great saint once or twice almost every summer as long as he lived, and passed some time with him, that he might learn more perfectly to imitate his virtues. He built and furnished several churches. For two which he founded at Primuliacus, he begged some relics of St Paulinus, who sent him a piece of the cross on which our Saviour was crucified, with the history of its miraculous discovery by St Helena. This account Sulpicius inserted in his ecclesiastical history. These two saints frequently sent presents to each other of poor garments or other trifling gifts in accord with their penitential life, upon which they base in their letters pious reflections, that show how much they were accustomed to raise their thoughts to God from every object. Our saint recommending a cook to St Paulinus, jestingly tells him that he was utterly a stranger to the art of making sauces, and to the use of pepper, or any such incentives to gluttony, but that his skill consisted in gathering and boiling herbs in a manner which monks, who only eat after having fasted long, would find delicious. He prays his friend to treat the poor man as he would his own son, and wishes he could himself have served him and his household in that capacity. In the year 399 St Paulinus wrote to our saint that he had hoped to meet him in Rome, whither he went to keep the feast of the Prince of the Apostles, and where he had stayed ten days, but without seeing anything but the tombs of the Apostles, before which he passed the mornings, while the evenings were taken up by friends who called to see him. Sulpicius answered that an indisposition had hindered him from undertaking the journey. In a letter to Aurelius the deacon, he relates that one night in a dream he saw St Martin ascend to heaven in great glory, attended by the holy priest Clarus, his disciple, who had also lately died: soon after, two monks arriving from Tours

* M. F. Mouret, *Sulpice Sévère à Primuliac* (1907) has sought to prove that the spot was near Vendres in the Biterrais; M. L. Ricaud, *Sulpice Sévère et sa villa de Primuliac* (1913) urges the claims of Saint-Sever-de Rustan in the Hautes Pyrénées.

brought news of the death of St Martin, and he adds that his greatest comfort in the loss of so good a master was the confidence that he should obtain many blessings from God by the prayers of St Martin in heaven. St Paulinus mentions this vision in an inscription in verse, which he composed and sent to be engraved on the marble altar of the church of Primuliacus. Sulpicius wrote the *Life* of the incomparable St Martin, whilst that saint was yet living, and hence found himself constrained to bring together at a later date all the supplementary matter which we find in the "Dialogues," and the letter to Basula. The style of the *Life* is plainer and more simple than that of his other literary works. The three Dialogues of Sulpicius are the most florid of all his writings. In the first Posthumian, a friend who had spent three years in the deserts of Egypt and the East, and had then returned, relates to him and Gallus, a disciple of St Martin, (with whom our saint was living under the same roof,) the wonderful examples of virtue he had seen abroad. In the second dialogue Gallus recounts many circumstances of the life of St Martin, which Sulpicius had omitted in his history of that saint. In the third, under the name of the same Gallus, several miracles wrought by St Martin are recounted and the evidence given upon which they depend. The most important work of our saint is his abridgement of sacred history from the beginning of the world down to his own time in the year 400. The elegance, conciseness, and perspicuity with which this book is compiled, have procured for the author the name of the Christian Sallust. His style is, in fact, the most pure of any of the Latin fathers. The virtuous life of Sulpicius Severus is highly extolled by St Paulinus of Nola, Venantius Fortunatus, and others who have written subsequently. Gennadius tells us that he was particularly remarkable for his great love of poverty and humility. After the death of St Martin, in 397, Sulpicius Severus passed five years in that illustrious saint's cell at Marmoutier. Beyond this we know little or nothing concerning his declining years, though Gennadius declares that he was caught for a while in the toils of Pelagianism and punished himself by maintaining strict silence.

A charge has been brought against Sulpicius Severus in recent times that he was infected with the Priscillianist heresy and that in his *Life* of St Martin he deliberately falsified the facts of history in the interest of that schismatical body. (See M. E. Ch. Babut, *St Martin de Tours*, Paris, 1912.) It will be sufficient to say here that this allegation is supported by no reliable evidence, and that it has been convincingly refuted by Père Delehaye in the article cited below.

Apart from St Paulinus of Nola and a notice in Gennadius, our information regarding Sulpicius Severus is almost entirely derived from his own

writings. These were edited by C. Halm in the first volume (1866) of the Vienna *Corpus Scriptorum eccles. lat.* See also the *Kirchenlexikon*, xi, 226-227, Bardenhewer, *Patrology*, 451-453, Delehaye in the *Analecta Bollandiana* (1920), 1-138, and the Introduction to the edition by J. Gwynn of the *Book of Armagh*. Alban Butler honours Sulpicius Severus with the title "Saint," but there seems no sufficient authority for this, and though the Bollandists refer to the ecclesiastical writer in their account of Sulpicius, Bishop of Bourges (noticed below), they point out that the temporary inclusion of the former in the Roman Martyrology was due to a confusion.

ST GILDAS, CONF.

c. A.D. 570

This British saint seems to have been born about the year 500, and to have been the son of a northern prince of Arecluta, the valley of the Clyde. He must have travelled south at a somewhat early age, and we may reasonably trust the tradition which describes him as practising asceticism at Llanilltred. He was no doubt younger than either St Samson of Dol, or St Paul Aurelian, and older than St David, but all four, either simultaneously or successively, lived with St Iltut and had him for their spiritual director. How long Gildas remained in Britain cannot be determined, but Professor Hugh Williams was probably right in contending that the terrible indictment of the scandalous lives of his contemporaries, both ecclesiastics and laymen, which Gildas had left in his *De Excidio Britanniae*, was written on British soil somewhere about the year 540. Severely as this work has been criticised as a mere jeremiad (even Bede calls it *sermo flebilis*, a pitiful tale) and as an—often incoherent—tessera of the most denunciatory texts to be found in the Old Testament, it should be remembered that there is no reason to suppose that the author's object was to write a history. On the contrary, he tells us himself that his main purpose was to make known "the miseries, the errors and the ruin of Britain," and he certainly manifests an acquaintance with Holy Scripture which must be deemed highly creditable in any writer during this period of barbarism. Moreover there can be no question that Gildas, in spite of his querulous tone, was animated by a real zeal for morality and religion. As a Wesleyan scholar of our own day has written:

"A popular reverence has throughout the centuries clung to a few of the names that stand out before us in Britain and Brittany. We have many indications that these men, who knew the poor as well

as the great, the 'people' in the Church no less than the bishops and priests who ruled it, had grasped the great fact of sin as the supreme evil for men and had ministered to the deepest need of their souls. Those who know the works of Gildas will best appreciate this."*

Little can be affirmed with confidence regarding the life of Gildas himself. We learn, on what seems fair evidence, of certain Irish ascetics, such as St Finian, Abbot of Clonard in Meath, and St Congall, Abbot of Bangor in Ulster, who had sojourned in Britain for a while, and become the disciples of St Gildas or St David. We are also told on the authority of St Columban that St Gildas himself visited Ireland, and it appears from the same source that Gildas' reputation as a scholar was such that he was consulted by distant ecclesiastics who wrote to him from the Continent. The last years of his life, however, were certainly spent in Brittany, where he lived for some time as a hermit on a tiny island near Ruys, in Morbihan bay. Here disciples eventually gathered around him, and in spite of his desire for solitude, he does not seem to have cut himself off entirely from the world, for we hear of his travelling to Cornuaille and some other places in Brittany, and the visit to Ireland has been more commonly assigned to this period, though the fact is very doubtful. There has been much difference of opinion regarding the date of St Gildas' death. Some put it as early as 554, but the majority of recent critics incline to *c.* 570.

The text of Gildas' *De Excidio Britanniæ* and of the *Vita Gildæ* (by a monk of Luys) has been critically edited by T. Mommsen in the *Monumenta Germaniæ Historica*, Auctores Antiquissimi, vol. xiii; see also Hugh Williams, *Christianity in Early Britain* (1912), pp. 366-375; Dom L. Gougaud, *Les Chrétientés Celtiques* (1911), *passim;* Baring-Gould and Fisher, *Lives of British Saints*, iii, 81 *seq.;* J. Fonssagrives, *S Gildas de Ruis*, 1908.

ST SULPICIUS (SEVERUS), Abp. of Bourges, Conf.

A.D. 591

There seems no sufficient reason to believe that this prelate was really called Severus. St Gregory of Tours who gives an account of his appointment to the See of Bourges (584) in preference to other simoniacal candidates speaks of him with much respect and tells us of a provincial council which he convoked in Auvergne. He also took

* Professor Hugh Williams, *Christianity in Early Britain*, p. 366.

part in the Council of Macon in 585. The name Severus may have attached itself to him to emphasise the distinction between him and a later Sulpicius, Archbishop of Bourges, who was surnamed "Pius." It is, however, clearly the Sulpicius who died in 591 who is commemorated in the Roman Martyrology on this day, January 29. A good deal of confusion with the writer Sulpicius Severus is perceptible in the notices of the early martyrologists.

See the *Acta Sanctorum* for January 29 and Duchesne. *Fastes Épiscopaux*, i, 28-29.

JANUARY 30

ST BATHILDIS, Queen of France

A.D. 680

ST BATHILDIS was an Englishwoman, who was carried over very young into France, and there, at a low price, sold for a slave to Erkenwald, otherwise called Erchinoald, or Archimbald, mayor of the Palace under King Clovis II. When she grew up, Erkenwald was so much taken with her prudence and virtue that he committed to her the care of his household. She was in no way spoilt or elated by this preference, but seemed only more modest, more submissive to her fellow-slaves, and always ready to render a service to the meanest of them in any way she could. King Clovis II in 649 took her for his royal consort with the applause of his princes and whole kingdom, such was the renown of her extraordinary endowments. This unexpected elevation, which might easily have turned the head of a weaker character, produced no bad effects in a heart perfectly grounded in humility and other virtues. She seemed even to become more humble than before, and more tender towards the poor. Her present station furnished her with the means of being truly their mother, which, so far as inclination went, she had been all her life. Many other virtues shone out more brightly in her new position, but above the rest her ardent zeal for religion. The King gave her the sanction of his royal authority for the protection of the Church, the care of the poor, and the furtherance of all religious undertakings. She bore him three sons, who all successively wore the crown, Clotaire III, Childeric II, and Thierry I. He dying in 657, when the eldest was only five years old, left her regent of the kingdom. She seconded the zeal of St Ouen, St Eligius, and other holy bishops, took great pains to banish simony out of France, forbade Christians to be made slaves, did all in her power to promote piety, and filled France with hospitals and pious foundations. She restored the monasteries of St Martin, St Denys, St Medard, etc., founded the great abbey of Corbie to serve as a training-ground for virtue and sacred learning, and endowed the truly royal nunnery of Chelles, on the Marne, which had been begun by St Clotilde. As soon as her son

Clotaire was of an age to govern, she with great joy shut herself up in the monastery of Chelles (A.D. 665), a happiness which she had long earnestly desired, though it was with great difficulty that she obtained the consent of the princes. She had no sooner taken the veil than she seemed to forget entirely her former dignity, and was only to be distinguished from the rest by her extreme humility, serving them in the lowest offices, and obeying the holy abbess St Bertilla as the last among the sisters. She prolonged her devotions every day amid many tears, and made it her greatest delight to visit and attend the sick, whom she comforted and served with wonderful charity. In the life of St Eligius, attributed, though unwarrantably, to St Ouen, many instances are mentioned of the great veneration which St Bathildis felt for that holy prelate. Thus we learn that Eligius, after his death, in a vision by night, ordered a certain courtier to reprove the queen for wearing jewels and costly apparel in her widowhood, though in so doing she had acted, not out of pride, but because she thought it due to her position whilst she was regent of the kingdom. Upon this admonition she laid them aside, distributed a great part to the poor, and with the richest of her jewels made a costly and most beautiful cross, which she placed at the head of the tomb of St Eligius. During a long illness which preceded her death she suffered intense bodily pains which she bore with admirable resignation and joy. In her agony she recommended to her sisters charity, care of the poor, fervour, and perseverance, and gave up her soul in devout prayer on January 30, 680, on which day her feast is kept as a double in the dioceses of Paris and Meaux.

A Christian who seriously considers that he sojourns here but a moment, and will live eternally in the world to come, must confess that it is a part of wisdom to bear in mind in all his actions and projects that he has to prepare himself for that everlasting dwelling, which is his true country. Our one necessary business is to live for God, to do His will, and to sanctify and save our souls. If we are employed in a multiplicity of external concerns, we must imitate St Bathildis, when she bore the whole weight of the state. In all we do, God and His holy will must be always before our eyes, and to please Him must be our only aim and purpose. Shunning the anxiety of Martha, and reducing all our desires to this one of doing what God requires of us, we must with her call in Mary to our assistance. In the midst of action, whilst our hands are at work, our mind and heart ought, at least by a virtual intention, to be direected towards God, that all our employments may be animated with the spirit of piety. We should always contrive to find some spare moments to pass at the feet of Jesus, where in the silence of all creatures we may listen to

His sweet voice, and refresh in Him our wearied souls. Whilst we hold intercourse with the world, we ought to tremble at the sight of its snares, and be upon our guard against falling in love with it, or acquiring its spirit. To love the world is to follow its passions; to grow proud, covetous, and sensual, as the world is. The climax of its miseries and dangers is that blindness by which those who are infected with its contagion become blind to their misfortune, and unconscious that they are sick unto death. Happy are those who can imitate this holy queen in entirely cutting themselves free from its snares and entanglements.

The text of the *Life of St Bathildis*, which is a genuinely Merovingian document and was written by a contemporary, has been critically edited by Bruno Krusch in the *Monumenta Germaniæ Historica*, *Scriptores Rerum Meroving.*, vol. ii, pp. 475-508. There are also frequent references to St Bathildis in the *Vita S. Eligii*, which, though not the work of St Ouen, may preserve some authentic materials, see M. G. H. *Meroving.*, iv, 634-761. See further M. J. Couturier, *Sainte Bathilde, Reine des Francs* (1909); B. H. L., i, 140-141. In the account of St Bathildis given above by Alban Butler no mention is made of a very serious charge brought against her by Eddius, the biographer of St Wilfrid, who calls her a cruel Jezebel and attributes to her the assassination of ten French bishops, among them that of the Archbishop of Lyons, whom he calls Dalfinus. That there is much confusion here is certain, because the name of the murdered Archbishop was Annemundus, who was the brother of Count Dalfinus. Consequently, although Eddius has been copied by William of Malmesbury, and in part even by Bede, it is quite improbable, for a variety of reasons, that his information was in any way accurate. Such unprejudiced authorities as Krusch, Charles Plummer and the *Dict. of Nat. Biog.* (iii, 405) entirely exonerate St Bathildis in this matter, and Plummer suggests that there may have been some confusion between her and Queen Brunhild who died long before, in 613. Butler in a footnote reports from Le Bœuf and others that "six nuns were cured of inveterate distempers, attended with frequent fits of convulsions, by touching the relics of St Bathildis, when her shrine was opened on July 13, 1631."

ST MARTINA, Virg. and Mart.

? A.D. 225

The name of St Martina stands first on this day in the Roman Martyrology, and in the fuller notice which appears there on January 1, we are told that at Rome under the Emperor Alexander (Alexander Severus, 222–235) she was subjected to many kinds of torment and at length perished by the sword. Alban Butler informs us correctly that there was a chapel in Rome consecrated to her

memory which was frequented with great devotion in the seventh century. We also may learn from him that her relics were discovered in a vault in the ruins of her old church, and translated with much pomp in the year 1634 under Pope Urban VIII, who built a new church in her honour and himself composed the hymns used in her office in the Roman Breviary. He adds further that the city of Rome ranks her amongst its particular patrons. Despite these attestations, the very existence of St Martina remains doubtful. Though she is represented as suffering in the eternal city itself, there is no early Roman tradition regarding her. The " Acts " of her martyrdom are full of preposterous miracles—for example, when she is wounded, milk flows from her body in place of blood—and are extravagant to the last degree. The one thing certain about them is that they bear the closest resemblance, as was long ago pointed out, both to those attributed to St Tatiana and those of St Prisca. Pio Franchi de Cavalieri has shown with considerable probability that of these three sets, all apocryphal, those belonging to St Tatiana have formed the model for the others.

See Pio Franchi de' Cavalieri in the *Römische Quartalschrift* (1903), xvii, 222-236, and *Analecta Bollandiana* (1904), xxxiii, 344-345. The Acts of St Martina are printed by the Bollandists under January 1. *Cf.* also Marucchi, *Le Forum Romain et le Palatin* (1925), 246-248.

ST BARSIMÆUS (BARSAMJA), Bp. of Edessa, Mart. (?)

? A.D. 250

In the Roman Martyrology on this day we read: " At Edessa in Syria, the commemoration of St Barsimæus, Bishop, who after converting many Gentiles to the faith and sending them to their crowns before him, followed them with the palm of martyrdom under Trajan." Alban Butler in his short notice tells us further that Barsimæus was the third bishop of Edessa from St Thaddæus, one of the seventy-two disciples, and also that the martyrdom took place at Edessa under Lysias, when Trajan, having passed the Euphrates, made the conquest of Mesopotamia in 114. All this has been completely exploded by M. Rubens Duval in a study of the Syriac " Acts " of Scharbil and Barsamja, which he published in the *Journal Asiatique* for 1889. He shows that the narrative, while professing to embody the most authentic documents, is vitiated by irreconcilable anachronisms. Some data will only fit the years 106 and 112 in the

reign of Trajan, who is expressly mentioned, others could only be verified in the pontificate of Pope Fabian (A.D. 250), who is equally mentioned. Moreover, Barsamja, according to the Acts, though sentenced, was not actually put to death, and since he was a successor of Palout who was consecrated by Serapion (*c.* A.D. 209), he certainly did not live in the second century. Duval further shows that the narrative seems to be based on the Acts of Habib, a fourth century martyr, and that it is consequently possible that the whole narrative is a fiction.

The Syriac Acts were first printed by Cureton in his *Ancient Syriac Documents*, pp. 41-72, and subsequently by Bedjan. But see especially Rubens Duval in *Journal Asiatique*, 8th series, xiv, 40-58, and *cf. ibid.*, xviii (1891), 384-386.

ST ALDEGUND, Virg. and Abbess

A.D. 684

Aldegund was daughter of Walbert, of the royal blood of France, and born in Hainault about the year 630. She consecrated herself to God by a vow of chastity when very young, and resisted all solicitations to marriage, serving God in the house of her pious parents, till, in 638, taking the religious veil, she founded and governed a great house of holy virgins at Maubeuge. She was favoured with an eminent gift of prayer, and many revelations; but was often tried by crosses, slanders and persecutions, which she looked upon as the highest favours of the divine mercy, begging of God that she might be found worthy to suffer still more for His sake. His divine providence sent her a lingering and most painful cancer in the breast. The saint bore the torture of this agonising malady, as well as the cauteries and incisions of the surgeons, not only with patience, but even with joy, and expired in a rapture of ardent love, apparently on January 30, 664.

The *Life of St Aldegund*, or at least the more historical portion, has been critically edited by W. Levison in the *Monumenta Germaniæ Historica, Scriptores Rerum Meroving.*, vi, 79-90. He pronounces, on what seems quite satisfactory evidence, that the author is not, as the *Life* pretends, a contemporary. On the other hand it cannot be later than the ninth century, for it is quoted by Rhabanus Maurus. See also Van der Essen, *Étude critique sur les Saints Merovingiens*, pp. 219-231, who has given reason for adopting 684 as the date of her death; and *cf.* the *Acta Sanctorum* for January 30.

ST ADELELMUS (Fr. Aleaume, Span. Lesmes), Abbot

c. A.D. 1095

This holy Benedictine, a Frenchman by birth, after following a career of arms, was moved by some pious impulse to undertake a pilgrimage to Rome. On his way he came under the influence of Robert, Abbot of the monastery of Chaise Dieu, and determined to become a monk himself. He completed his pilgrimage, and then returned to Chaise Dieu, where he took the religious habit, and seems later on to have been chosen Abbot (*c.* 1079). However, at the instance of Constance of Burgundy, the Queen of Castile, who had heard much of his holiness and miracles, he was induced to come to Burgos, where Alphonsus VI, her husband, eventually built a monastery for him. Adelelmus took an active part in the war against the Saracens and was credited with many miracles. He died at Burgos, apparently towards the end of the century.

We have a Latin life of St Adelelmus written shortly after his death by a French monk, Rodulphus, who went to Burgos for the purpose of compiling it. It has been printed by Florez, *España Sagrada*, xxvii, 841-866, and there is an abridgement which will be found in Mabillon, *Act. SS. O.S.B.*, vi, 2, 896-902. *Cf.* also Florez, *España Sagrada*, xxvii, pp. 154 *seq.* St. Adelelmus's feast is kept on this day in the diocese of Burgos, of which he is a patron.

ST HYACINTHA MARISCOTTI, Virg.

A.D. 1640

The story of St Hyacintha is in some respects almost unique among the records of holy lives. In the case of many saints, we read at some stage of their career of a momentous change of purpose and practice, which they themselves describe as their "conversion." Sometimes, as with St Augustine, this represents a turning to God from a life of sin in the world. Sometimes, as with St Teresa, the previous state was only reprehensible in contrast to the spiritual enlightenment which came later. Very rare is the case of one who, having pledged himself to a life of religious perfection, begins by being scandalously unfaithful to rule, is converted to better thoughts, relapses again, and yet, so far recovers, in response to a new grace, as to attain in the end to the highest ideal of virtue.

Clarice Mariscotti, born of a noble family at Vignarello in the

papal states, was educated in the Franciscan convent of San Bernardino at Viterbo, where one of her sisters was already a nun. She is said in her childhood to have shown little inclination for piety, and when a marriage was arranged between her youngest sister and the Marquis Cassizucchi, she herself being passed over, her pique and morose ill-humour seem to have made her almost unendurable in the family circle. As a result, they, according to the evil custom of the times, practically forced her to enter a convent. She went back to the Franciscans, a community of the Third Order of Regulars, at Viterbo, where she became Sister Hyacintha (Giacinta) and was admitted in due course to profession. At the same time she let it be known that though she wore the habit of a nun, she intended to claim every indulgence which she could secure for herself in virtue of her rank, and of the wealth of her family. For ten years she scandalised the rest of the community by leading a life in which she confined herself without disguise to conformity with certain external observances, while disregarding altogether the spirit of the religious rule. At last when she was suffering from some slight indisposition it happened that a worthy Franciscan priest came to hear her confession in her cell, who, seeing the comforts she had accumulated around her, spoke to her severely on the subject of her tepidity, and the danger she ran of losing her soul. Hyacintha seems to have taken the rebuke to heart and to have set about a reform with almost exaggerated fervour. This sudden conversion, however, showed every sign of breaking down, and she was beginning to slip back into the bad old ways, when God sent her a much more serious illness. This grace was effectual, and from that date she gave herself to a most mortified life in which cruel disciplines to blood, constant fasts, deprivation of sleep and long hours of prayer all played their part. What was perhaps most remarkable in such a character as hers was the fact that, becoming in time mistress of novices, she seems to have shown the most healthy common sense in the guidance of others, restraining their devotional and penitential excesses and giving very practical advice to the many who wrote to seek her counsel. For example, when asked her opinion about someone unnamed, who had a great reputation for union with God, and a notable gift of tears, she replied: " First of all I should like to know how far she is detached from creatures, humble and free from self-will, even in good and holy things, and then I should be more ready to believe that the delight which she experiences in her exercises of piety comes from God. The sort of people who most appeal to me are those who are despised, who are devoid of self-love and who have little sensible consolation. The cross ! the cross ! To suffer ! to suffer ! and to

persevere bravely in spite of the lack of all sweetness and relish in prayer. This is the true sign of the spirit of God." Hyacintha's charity was also remarkable, and it was not limited to those of her own community. Through her influence two confraternities were established in Viterbo which devoted themselves to the relief of the sick, the aged, decayed gentry and the poor, Hyacintha herself helping largely to provide the necessary funds by her own assiduous begging. She died at the age of fifty-five, on January 30, 1640, was beatified by Benedict XIII in 1726, and canonised by Pius VII in 1807. The bull of canonisation states that " her mortifications were such that the prolongation of her life was a continued miracle," and also that " through her apostolate of charity she won more souls to God than many preachers of her time."

See Flaminio da Latera, *Vita della Vergine Santa, Giacinta Mariscotti*, Roma, 1805; Léon, *L'Auréole séraphique* (Eng. Trans.), i, 117-126; *Kirchenlexikon*, vi, 514-516.

BD. SEBASTIAN VALFRÉ

A.D. 1710

Sebastian Valfré was born at Verduno in Piedmont on March 9, 1629. His parents were poor and had a large family to support. From his childhood he had determined to become a priest, and all through his years of study he maintained himself by the manual labour of copying books, costing his father nothing. We are told that all his parents were ever able to give him was a cart-load of wine when he first left home.

A few months after his ordination as subdeacon, he was accepted as a novice by the Fathers of the Oratory at Turin, and joined the Congregation on St Philip's day, 1651. He received the priesthood from his own bishop at Alba a year later, and for his parents' consolation, said his first Mass at Verduno, returning immediately afterwards to the Oratory. There he gave himself up at once and unreservedly to his priestly duties, and it was noted that from the time of his joining it, the Turin Congregation, which had previously had much to contend with, began to make many friends and to prosper exceedingly. Sebastian's first office was that of Father Prefect of the Little Oratory, a confraternity of laymen who meet together at stated times for devotional exercises. This charge he retained for many years with abundant fruit, and his wonderful gift for inspiring enthusiasm in the young seems to have led a little later,

when he had taken the degree of Doctor of Theology, to his being appointed Master of Novices. In 1661, almost immediately after he had reached the required age of forty years, he was elected superior (*preposto*) in spite of his own very earnest remonstrances. We are told that his government was a most perfect copy of that of St Philip, enforcing exact observance in every detail, but showing great tenderness to the sick, for whom nothing was thought too good.

During all this time his fame as a director of souls was constantly growing. He spent long hours in the confessional, being scrupulous in the regularity of his attendance, a matter upon which he laid much stress in his exhortations to his own community. All classes came to him, and he was prepared to bestow endless trouble on those whom he saw in need of help or earnest to make progress. On the other hand, being aided probably by a supernatural insight, or by some strange telepathic faculty, he was ruthless in exposing insincerity and affectation. Amongst his penitents was the Duke Vittorio Amadeo II, afterwards King of Sardinia, who endeavoured in 1690, with the Pope's ready consent, to induce Father Sebastian to accept the Archbishopric of Turin, but all to no purpose.

Not less conspicuous was his earnestness in exhortation and instruction. He preached constantly, sometimes as many as three sermons in one day. He also went on long missionary expeditions in the surrounding country, penetrating occasionally into Switzerland as far as Lucerne; and wonderful were the conversions which followed. Besides this, much time was devoted to instructing the young and the ignorant. He gathered together the beggars who came to the Oratory for alms, and provided food for their souls as well as for their bodies. He was indefatigable in visiting hospitals and prisons, displaying, moreover, a special affection for soldiers, whose peculiar temptations he understood and compassionated. Like St Philip, he was always cheerful, so that men judged him to be light-hearted and free from care. This was the more wonderful because we read a terrible story of his own spiritual desolation and interior trials. He was haunted by temptations to think that he was forsaken of God, that he had lost his faith, and that nothing but hell awaited him in the world to come; yet all the while, even when he was close upon eighty, he never relaxed his apostolic work for souls, preaching out of doors in the bitter cold of January to any company of waifs and outcasts whom he could gather round him. Though intensely earnest in his love of purity and in the observance of all its safeguards, sparing no effort to raise the tone of his fellow-citizens in respect to the sanctity of marriage and the decorum which befits the Sacrament, we find him at times absolutely fearless in visiting even the haunts of vice

itself, when he felt that God's honour called him to interfere. Strange to say, his intervention on these rare occasions seems to have been wonderfully blessed, and the most brutal ruffians felt the power of his holiness, remaining abashed and dumbfounded when he denounced them in no measured terms. His life was, in fact, the model of that which ought to be led by a zealous pastor in a city where misery and evil abound, and it is in no way wonderful that he was regarded by all his contemporaries as a saint. Instances of his supernatural insight and of the fulfilment of his predictions were many. Amongst other such cases which are on record, it seems clear that he knew, some months beforehand, the time of his own death. This occurred on January 30, 1710, when he was close upon eighty-one years of age. He was beatified by Gregory XVI in 1834.

See Lady Amabel Kerr, *Life of Blessed Sebastian Valfré*, Lond., 1896; G. Calleri, *Vita del Beato Sebastiano Valfré* (Eng. Trans.), 1849; P. Capello, *Vita del Beato Sebastiano Valfré*, 2 vols., Torino, 1872.

JANUARY 31

ST PETER NOLASCO, Conf.

A.D. 1258

PETER, of the noble family of Nolasco, in Languedoc, was born in the diocese of St Papoul, about the year 1189. His parents were very rich, but remarkable for their truly religious spirit. Peter, we are told, even as a little child, cried at the sight of a poor man, till something was given him to bestow on the object of his compassion. In his youth he gave to the poor whatever he received for his own use. He was exceedingly handsome in person; but innocence and virtue were his greatest ornaments. It was his pious custom to give a very large alms to the first poor man he met every morning, without being asked. He rose at midnight, and assisted at matins in the church, as then some of the devout laity used to do together with the more observant of the clergy. At the age of fifteen he lost his father, who left him heir to a great estate; and he remained at home under the tutelage of a pious mother, who encouraged all his good aspirations. Being solicited to marry, he set himself first to ponder seriously the vanity of earthly things; and rising one night full of those thoughts, he prostrated himself in fervent prayer, which he continued till morning, consecrating himself to God in the state of celibacy, and dedicating his whole patrimony to His service. Some authorities affirm that he took part in the campaign of Simon de Montfort against the Albigenses, an heretical sect, which had overwhelmed Languedoc with universal desolation. The count vanquished them, and in the battle of Muret, defeated and killed Peter, King of Aragon, and took his son James prisoner, a child of six years old. The conqueror having the most tender compassion for the prince his prisoner, is said to have given him Peter Nolasco, then twenty-five years old, for a tutor, and to have sent them both together into Spain. Peter, amid the allurements of the court at Barcelona, where the kings of Aragon resided, led the life of a recluse, practising the austerities of the cloister. He gave no part of his time to amusement, but spent all the moments which the instruction of his pupil left free, in meditation and pious reading.

The Moors at that time were masters of a great part of Spain, and numbers of Christians who had been made slaves groaned under their tyranny both there and in Africa. Compassion for the poor had always been the distinguishing virtue of Peter. The pitiful spectacle of these unfortunates, and the consideration of the spiritual dangers to which their faith and virtue stood exposed under their Mohammedan masters, touched his heart to the quick, and he soon spent his whole estate in redeeming as many as he could. Whenever he saw any poor Christian slaves, he used to say, "Behold eternal treasures which never fail." By his fervent appeals he moved others to contribute large alms towards this charity, and at last formed the project of instituting a religious Order to maintain a constant supply of men and means whereby to carry on so charitable an undertaking. This design encountered a good deal of opposition: but the Blessed Virgin, the true mother of Mercy, appearing to St Peter, to the King, and to St Raymund of Peñafort, in distinct visions on the same night, encouraged them to carry the scheme into effect under the assurance of her patronage and protection. St Raymund was the spiritual director both of St Peter and of the King, and a zealous promoter of this charitable work. The King declared himself the protector of the Order, and assigned them quarters in his own palace by way of a commencement. All things being settled for laying the foundations of the new institute, on the feast of St Lawrence, in the year 1223, the King and St Raymund conducted St Peter to the church, and presented him to Berengarius, the Bishop of Barcelona, who received his three solemn religious vows, to which the saint added a fourth, to devote his whole substance and his very liberty, if necessary, to the work of ransoming slaves. The like vow was also exacted of all his followers. St Raymund preached on the occasion, and declared from the pulpit, in the presence of this august assembly, that it had pleased Almighty God to reveal His will to the King, to Peter Nolasco, and to himself, enjoining the institution of an Order for the ransom of the faithful detained in bondage among the infidels. This was received by the people with acclamations of joy, happy presages of the future success of the enterprise. After this discourse, St Peter received the new habit from St Raymund, who established him first General of the new Order, and drew up for it certain rules and constitutions. Two other gentlemen were professed at the same time with St Peter. When St Raymund went to Rome, he obtained from Pope Gregory IX in the year 1225 the confirmation of the institute, and of the rule and constitutions he had drawn up. He wrote an account of this from Rome to St Peter, informing him how well pleased his Holiness was

with the wisdom and piety of the whole undertaking. The religious chose a white habit, to put them continually in mind of innocence: they wear a scapular, which is likewise white: but the King required them, for his sake, to bear the royal arms of Aragon, which are interwoven on their habit upon the breast. Their numbers increasing very fast, the saint petitioned the King to provide a second house; who, on this occasion, built for them, in 1232, a magnificent convent at Barcelona.

King James having conquered the kingdom of Valencia, founded in it several houses of the Order; one of which was in the city of Valencia itself. The town had been taken by the aid of Peter Nolasco's prayers, when the soldiers had despaired of success, tired out by the obstinacy of the besieged and strength of the place. In thanksgiving for this victory, the King built a rich monastery in the royal palace of Uneza. It was, in fact, to the prayers of the saint that the King attributed the thirty great victories which he obtained over the infidels, and the entire conquest of the two kingdoms of Valencia and Murcia. St Peter, after his profession as a religious, renounced all connection with the court, and there was only one occasion when the King succeeded in persuading him to appear there. This was to reconcile two powerful noblemen, who by their dissensions had divided the whole kingdom, and kindled a civil war.

With regard to the main work of the Order, the saint ordained that two members should always be sent together amongst the infidels, to treat about the ransom of Christian slaves, and they are hence called Ransomers. One of the two employed at the outset in this pious work was the saint himself; and the kingdom of Valencia was the first place which was blessed with his labours: the second was that of Granada. He not only comforted and ransomed a great number of captives, but by his charity and virtuous example, was the happy instrument of inducing many of the Mohammedans to embrace the faith of Christ. He made several other journeys to those regions of the coast of Spain which were held by the Moors, besides a voyage to Algiers, where, among other sufferings, he underwent imprisonment for the faith. But the most terrifying dangers could never make him desist from his pious endeavours for the conversion of the infidels, burning, as he was, with a holy desire of martyrdom. He begged earnestly of his Order to be released from the burden of his generalship: but his tears could only obtain the grant of a vicar to assist him in the administrative part of his work. He employed himself in the meanest offices of his convent, and constantly claimed for his own the task of distributing the daily alms at the monastery gate, where he at the same time instructed the poor in the knowledge

of God and in virtue. St Louis IX of France wrote frequently to him, and desired much to see him. The saint waited on him at Languedoc, in the year 1243, and the King, who tenderly embraced him, requested him to accompany him on his expedition to recover the Holy Land. St Peter earnestly desired to go, but was hindered by an illness, with which he was continually afflicted during the last years of his life. It was the effect of his fatigues and austerities, and he bore it with incomparable patience. The offices of Ransomer and General he resigned in 1249, six or seven years before his death, which took place on Christmas Day, 1256. In his agony he tenderly exhorted his religious to perseverance, and concluded with those words of the psalmist: "Our Lord hath sent redemption to His people; He hath commanded His covenant for ever." He then recommended his soul to God, appealing to the charity which brought Jesus Christ from heaven to redeem us from the captivity of the devil, and melting into tears of compunction and divine love, he expired, being in the sixty-seventh year of his age. His relics were honoured by many miracles. He was canonised by Pope Urban VIII, and his festival is kept by the universal Church on January 31.

Charity towards all mankind was a distinguishing feature in the character of the saints. This loving-kindness so entirely possessed their hearts, that they were ready at all times to sacrifice even their lives for the relief and assistance of others. While zealously employed in relieving their temporal needs, they laboured with redoubled vigour to succour them in their spiritual destitution, by rooting out from their souls the dominion of sin, and substituting in its room the kingdom of God's grace. Ingratitude and ill treatment, which was the return they too frequently met with, were not able to allay their ardent zeal: they considered men under these circumstances to be patients, whose infirmities made them irresponsible, and more properly the object of compassion than of resentment. They recommended them to God in their private devotions, and earnestly besought His mercy in their favour. This conduct of the saints, magnanimous as it may seem, ceases to appear surprising when we recollect the powerful arguments our Blessed Saviour makes use of to excite us to the love of our neighbour. But how shall we justify our own hard-heartedness, which seeks every trifling pretext to exempt us from the duty of succouring the unfortunate? Have we forgotten that Jesus Christ our Redeemer, who alone has bestowed on us whatever we possess, has made charity towards our fellow-creatures, but especially towards the destitute, an indispensable precept? Do we not know that He bids us consider the suffering poor as members of the same head, heirs of the same promises, as our brethren and His

children who represent Him on earth? He declares that whatever we bestow upon them He will regard it as given to Himself; and pledges His sacred word that He will reward our alms with an eternity of bliss. Such motives, says St Chrysostom, would be sufficient to touch a heart of stone: but there is something still more cogent, continues the same holy father, which is, that the same Jesus Christ, whom we refuse to nourish in the person of His poor, feeds our souls daily with His own precious Body and Blood. If such considerations do not touch our hearts, what share of mercy and relief can we hope for in the hour of need? O incomprehensible blindness! we perhaps prepare for ourselves an eternity of woe by those very means which, properly applied, would secure us a kingdom which will never have an end.

Alban Butler's account of St Peter Nolasco, which has been reproduced above without substantial change, represents the version of his story which is traditional in the "Mercedarian" Order. But it must be confessed that hardly any detail in this narrative has escaped trenchant criticism, and that, to say the least, the facts connected with the foundation of the new institute are wrapped in hopeless uncertainty. Great disagreement exists, even in Mercedarian sources, regarding the date of the ceremonial foundation of the Order in the presence of Bishop Berengarius. By some this event is assigned to 1218; by others, as above, to 1223; by others again to 1228; and by Padre Vacas Galindo, O.P. (*San Raimundo de Peñafort, fundador de la Orden de la Merced*, 1919), to 1234. As pointed out above (p. 278), a rather heated controversy has in consequence arisen between the Dominicans and the Mercedarians, the former attributing a predominant influence in the creation of this work for the redemption of captives to the great Dominican, St Raymund of Peñafort; the latter contending that he was merely the confidant of St Peter and that at the time of the foundation he was not yet a Dominican but a canon of Barcelona. One extremely suspicious feature in the Mercedarian case cannot easily be explained away. At the beginning of the seventeenth century, when the cause of the canonisation of St Peter Nolasco was being pressed at Rome, there was discovered most opportunely behind a brick wall in the Mercedarian house at Barcelona, an iron casket full of documents, hitherto quite unknown, which purported to establish upon irrefragable evidence just the points on which the promoters of the cause were most anxious to insist. The most famous of these, known as the *documento de los sellos* (the deed with the seals) was a notarial act drafted in 1260—so at least the document itself affirmed—with the express object of being submitted to the Holy See in vindication of St Peter's claims to sanctity. Now this deed, which contains an account of the apparition of our Lady to Peter himself, to the King and to *Señor* Raimundo de Peñafort, and which states that a swarm of bees built a honeycomb in Peter's hand when he was an infant in the cradle, after being cited for nearly three centuries as the most authentic memorial of the saint's history, is now admitted to be a forgery. It is Padre Gazulla himself, the Mercedarian champion (in a paper read before the Literary Academy of Barcelona, *Al Margen de una Refutacion*, 1921) who has shown that Pedro Bages, the notary whose name appears as drafting the document of the seals in 1260, had died before

February 4, 1259. When this primary instrument is thus proved to be spurious, what possible value can attach to the rest of the contents of the suspicious iron casket? It would serve no good purpose to pursue the matter further. Be it noted, however, that one of the most recent Mercedarian biographies of the Saint (P. N. Perez, *San Pedro Nolasco*, 1915), admits that there is no adequate evidence for connecting St Peter with the campaign against the Albigenses, as Butler does above, or with the education of the future King James. Beside the work just referred to of Padre Vacas Galindo, O.P., see the *Analecta Bollandiana* (1921), xxxix, 209 *seq.* and (1922) xl, 442 *seq.* On the Mercedarian side Padre F. Gazulla has produced two or three volumes, notably *Refutacion de un libro titulado "San Raimundo de Peñafort fundador de la Orden de la Merced,"* 1920, and we have also M. Even, *Une page de l'Histoire de la Charité* (1918), and two articles of Pater Kneller, S.J., in the *Stimmen aus Maria Laach* (1896), vol. 51, pp. 272 *seq.* and 357 *seq.*

SS CYRUS AND JOHN, MM.

c. A.D. 303

Cyrus, a physician of Alexandria, who by the opportunities which his profession gave him, had converted many sick persons to the faith; and John, an Arabian, hearing that a lady called Athanasia, and her three daughters, of which the eldest was only fifteen years of age, were suffering grievous torment for the name of Christ at Canopus in Egypt, went thither to encourage them. They were apprehended themselves, and cruelly beaten: their sides being burnt with torches, while salt and vinegar were poured into their wounds in the presence of Athanasia and her daughters, who were also tortured after them. At length the four ladies, and a few days after, Cyrus and John, were beheaded, the two latter on this day. The Syrians, Egyptians, Greeks, and Latins all venerate their memory.

Concerning these saints, who, like SS Cosmas and Damian, were specially honoured among the Greeks as ἀνάργυροι (physicians who took no fees), there is a fairly abundant literature (see B. H. G., pp. 33-34). Of special interest are three short discourses of St Cyril of Alexandria, and a panegyric and relation of miracles by St Sophronius, Patriarch of Jerusalem (*f.* 638). In these last, strong traces are said to be found of practices resembling the incubation familiar in the temples of Æsculapius (*cf.* on this Delehaye, *Legends of the Saints*, Eng. Ed., 152 *seq.*, and P. Peeters in *Analecta Bollandiana*, 1906, xxv, 233-240). A certain authority accrues to the writings of Sophronius, who had himself been healed at the shrine of these martyrs, by the citation of extracts from them in the proceedings of the second Council of Nicea, A.D. 787. From St Cyril we learn the interesting fact, that when at Menouthi in Egypt, at the beginning of the fifth century, superstitious rites were still observed by the populace in honour of Isis, St. Cyril could think of no better plan for counteracting the mischief than by translating

thither a great part of the relics of SS Cyrus and John. At Menouthi, consequently, a great shrine grew up which became a famous place of pilgrimage. The spot is now known as Aboukir, well remembered from Nelson's great naval victory in 1798 and the landing of Sir Ralph Abercrombie in 1801. Aboukir is simply ἀββὰ κῦρος, Abbacyrus, from the name of the first of the two saints. Strangely enough outside Rome is a little church, known as Santa Passera, which represents another transformation of the same name Abbáciro, Pácero, Passera. See P. Sinthern, "Der Römische Abbacyrus etc." in the *Römische Quartalschrift* (1908), xxii, 196-239; Delehaye in *Analecta Bollandiana* (1911), xxx, 448-450.

ST GEMINIANUS, Bp. of Modena, Conf.

c. A.D. 348

In spite of the fact that St Geminianus is commemorated in the Roman Martyrology, that his feast is kept in Modena as a double of the first class, and that we possess two biographies of him, we know very little about his history. It is told of him, as of many other bishops in early hagiographical documents, that he was summoned to expel the demon by whom the Emperor's beautiful daughter was possessed, and that his success in this effort won him great favour, and led to the conversion of many pagans. This is no doubt a fiction, but it is not improbable that he was first of all deacon to Antonius, Bishop of Modena, and that on his death he was elected to succeed him, also that he entertained St Athanasius as that great bishop passed through Italy on his way to take refuge in Gaul. It is further said that Geminianus was a determined opponent of the heretical teaching of Jovinian. There is evidence that some sort of confraternity had already been formed at Modena in his honour in the tenth century, and that his remains were translated to the new cathedral in 1106. He is said to have died in 348.

See the text of both biographies, edited by Bortolotti, in *Monumenti di Storia Patria delle Provincie Modenese*, xiv, 1, 63-114; *Acta Sanctorum* for January 31; *Analecta Bollandiana* (1897), xv, 345; B. H. L., 493-494.

ST MARCELLA, Widow

A.D. 410

St Marcella is styled by St Jerome the glory of the Roman ladies. Having lost her husband in the seventh month of her marriage, she rejected the suit of Cerealis the consul, uncle of Gallus Cæsar, and resolved to imitate the lives of the ascetics of the East. She abstained from wine and flesh, employed all her time in pious reading, prayer, and visiting the churches of the apostles and martyrs, and never spoke with any man alone. Her example was followed by many other virgins of noble birth, who put themselves under her direction, and Rome witnessed the formation of many such communities in a short time. We have sixteen letters of St Jerome to her in answer to her questions on religious difficulties. The Goths under Alaric plundered Rome in 410. St Marcella was scourged by them to make her disclose her supposed treasures, which, in fact, she had long before distributed among the poor. All this time she trembled only for her dear spiritual pupil, Principia, (not her daughter, as some have erroneously supposed,) and falling at the feet of the cruel soldiers, she begged, with many tears, that they would offer her no insult. God moved them to compassion. They conducted them both to the church of St Paul, to which Alaric had granted the right of sanctuary with that of St Peter. St Marcella, who survived this but a short time, which she spent in tears, prayers, and thanksgiving, closed her eyes by a happy death, in the arms of St Principia, about the end of August, in 410, but her memory is honoured on this day in the Roman Martyrology.

All that we know of St Marcella is practically speaking derived from the letters of St Jerome, especially from Letter 127 entitled "Ad Principiam Virginem, sive Marcellæ Viduæ Epitaphium" (Migne, *P.L.*, xxii, 1087 *seq.*). See also Grützmacher, *Hieronymus; eine biographische Studie*, i, 225 *seq.*; ii, 173 *seq.*; iii, 195 *seq.*; and Cavallera, *Saint Jerôme, sa vie et son œuvre*, 2 vols. 1922.

ST AIDANUS (or Maedoc), Bp. of Ferns, Conf.

A.D. 626

Already in the twelfth century we find Giraldus Cambrensis (III, 387) speaking of "Aidanus qui et Hybernice *Maidaucus* (dicitur)," *i.e.*, "of Aidan who in Irish is called *Maidauc*." In point of

fact, surprising as it may appear, these and other forms, such as Aidus, Aiduus, Maedhog, Mogue, etc., not only denote the same individual, but are all variants of the same name. To Aed (which seems originally to have meant *fire*) a suffix is added, and it appears in Latin as Aidanus; whereas by prefixing the endearing particle *Mo*, and adding the suffix *oc* (young), we get in full accord with Irish " hypocoristic " tendencies, Mo-aed-oc=Maedoc. As in the case of nearly all other Irish saints of the early period, the life of St Maedoc is overlaid with legendary accretions, and any attempt to arrive at an accurate chronology is out of the question. By his parentage St Maedoc seems to have belonged to Connaught, and we have wonderful stories concerning the portents which attended his birth and the miracles of his early years, as, for example, that a stag hunted by dogs took refuge with him when Maedoc was studying, but the saint rendered the poor beast invisible and the hounds retired baffled. After that we are told how he passed through Leinster and " desirous of studying the holy scriptures, sailed over sea to the country of the Britons, and reading these at the monastery of St David he remained a long time and performed many miracles at that place." Being rebuked once by St David he prostrated himself upon the sea-shore waiting until the word " rise " should be spoken, but David forgot, and the tide came in, but the holy youth was not drowned, for the waters were built up all around him like a wall. A curious reminiscence of the deadly strife between Saxons and Britons which marked the sixth century is preserved in several passages, as for example when we read that " as long as the holy youth Aidanus dwelt in the districts of the Britons with St David, the Saxons dared not come thither," and again that when a raiding party of Saxons did come, Aidanus, by his curse, blinded them all, " and without hurting anyone or killing, the Saxons returned back and were blind through the whole year." In due course, St Maedoc returned to Ireland, where, receiving a generous grant of land from King Brandub, he built a monastery at Ferns (County Wexford) in the province of Leinster. He was eventually consecrated bishop there (? about the year 598), and is said to have had conferred upon him a quasi-supremacy over the other bishops of Leinster with the title of Ard-Escop or chief bishop. The record, however, preserved in the lives, both Latin and Irish, is little more than a long concatenation of miracles, some of them very bizarre in character. They leave a general impression of kindliness and charity, as for example when we read that one day the cook came to the saint and said " we have only a small jug of milk and a little butter left; ought I to give it to the strangers who ask hospitality ?" " Give to everyone generously," he was told, " as if you had all the moun-

tain pastures to furnish supplies." But nevertheless that evening there was abundance for all the community. St Maedoc, who appears in the Ecclesiastical Calendar in the form "Aidan," is the principal patron of the diocese of Ferns, and is also titular of the cathedral church (now at Enniscorthy), his feast being kept as a double of the first class. The bell of St Aidan and his shrine (*breace Maedoig*) are shown in the National Museum in Dublin.

The principal Latin sources for the history of St Maedoc have been published by Dr. Chas. Plummer, *Vitæ Sanctorum Hiberniæ* (1910), ii, 142-163 and 295-311 (*cf.* also Preface, lxxv-lxxvii), and the Irish Lives in *Bethada Náem nÉrenn* (1922), i, 183-290 (and *cf.* Preface, xxxiii-xxxvii). See also *Acta Sanctorum* for January 31; Baring-Gould and Fisher, *Lives of the British Saints* (1907), i, 116 *seq.*, and O'Hanlon, *Lives of the Irish Saints.*

ST ULPHIA, VIRG.

c. A.D. 750

The feast of St Ulphia, whose name is written in many forms (Wulfe, Olfe, etc.), is kept as a double in the diocese of Amiens. The late medieval biography we possess of her is probably of little historical value, but it is no doubt true that she led the life of a solitary under the direction of the aged hermit St Domitius. According to the legend, they both dwelt at no great distance from the church of Notre Dame, on the site of the present Saint-Acheul. Domitius in passing, used to awaken Ulphia by knocking with his stick so that she might follow him to be present at the offices in the church. On one occasion the frogs had croaked so loud during the greater part of the night that Ulphia had had no sleep, and the knocking failed to wake her. She accordingly forbade them to croak again, and we are assured that in that locality they are silent even to this day. After the death of Domitius, St Ulphia was joined by a disciple named Aurea, and a community was formed at Amiens under her guidance, but she eventually returned to her solitude, and it was only in 1279, some hundreds of years after her death, that her remains were translated to Amiens cathedral.

See also *Acta Sanctorum* for January 31; and Corblet, *Hagiographie du diocèse d'Amiens.*

ST EUSEBIUS, Hermit and Martyr

A.D. 884

In spite of his name this St Eusebius, we are told, was an Irishman who left his country like so many other *peregrini*, and eventually took the monastic habit in the famous abbey of St Gall in Switzerland, which by this time had adopted the Benedictine rule. He did not, however, remain there, but was permitted to go apart to lead the life of a hermit in the solitude of Mount St Victor near Röttris, in the Vorarlberg. After some thirty years it happened that when he, one day, denounced the godless lives of some of the neighbouring peasantry, one of them struck him with a scythe and killed him. A " monasterium Scottorum " (monastery for the Irish) was erected there by Charles the Fat at about the same date. The feast of St Eusebius is kept at St Gall as a greater double on this day.

See the *Acta Sanctorum* for January 31, and the *Monumenta Germaniæ Historica, Scriptores*, ii (Casus S. Galli), 73, Gougaud, *Gaelic Pioneers of Christianity*, 11, 82, 90.

BD. PAOLA GAMBARA-COSTA, Matron

A.D. 1515

This holy Franciscan tertiary, the example of whose married life stands out in acute contrast to the laxity of the age in which she lived, was born near Brescia on March 3, 1473. Strange and quite incredible things were afterwards related of the piety shown by her in early childhood, when, for example, she is said as an infant at the breast to have displayed her sympathy for the law of the Church by a marked abstemiousness on Fridays. She was married at the age of twelve to a young nobleman, Lodovicantonio Costa, after all the formalities customary at that period had been duly observed. The famous Franciscan, Blessed Angelo da Chiavasso, was called into consultation, and in spite of the little maid's reluctance to wed, he formally pronounced that " the Lord had called His servant to the married state," and wedded she accordingly was, with a splendour suited to the high rank of both families, even the wheels of the coaches, we are told, being gilded. One authentic document connected with this momentous step is a copy of the rule of life which the bride seems to have submitted to Blessed Angelo, as her director, when she first settled down in her husband's home. She was to rise every

morning at day-break, then to go to the chapel of the castle and say her morning prayers, and her rosary. A little later she was to visit the Franciscan church in the neighbourhood, and hear two Masses. In the afternoon she was to recite the office of our Lady and before she went to bed she said another rosary, and her night prayers. There were also two periods of spiritual reading. She was to fast on all vigils of our Lady and a number of other vigils, and to go to confession once a fortnight. But the most illuminative clause is the following: "I will always obey my husband, and take a kindly view of his failings, and I will do all I can to prevent their coming to the knowledge of anyone." Her eldest son was born in 1488, she herself being then barely fifteen. It was not long, however, before the young wife found that sad troubles were in store for her. It seems to have been her incorrigible habit of giving lavishly to the poor which first awakened her husband's resentment. As long as food was plentiful this did not so much matter, but in seasons of scarcity, and we hear of many such about this time, beggars swarmed and the worldly-wise hoarded all that their barns contained. It is true that Blessed Paola's biographers declare that in her case grain, oil and wine were supernaturally multiplied in proportion to the generosity of her alms, so that her household were not the poorer but actually the richer for her charities. We must confess, however, that the evidence is open to some suspicion. For example, there is told of Paola a story which is the exact counterpart of a well-known incident in the Life of St Elizabeth of Hungary, viz. that going out one day with her apron full of loaves Paola met her husband, who rudely forced her to show him what she carried, whereupon, on tearing the covering aside, he found, in that winter season, a great heap of rose blossoms. If this miracle really happened to as many saints as it is attributed to, it must have been of rather frequent occurrence.

What most readers will consider less pardonable than Lodovicantonio's objection to promiscuous charity was his introducing into the castle a young lady of doubtful character who poisoned his mind against his wife, served him as a spy, and became the actual mistress of the household. After inflicting incredible humiliation upon his legitimate consort, this young woman fell ill and died very soon afterwards, having been devotedly nursed by Paola, who brought a priest to her, and obtained for her the grace of conversion. It is a curious illustration of the social life of that period, the age of the Borgias, that Paola was accused of poisoning her rival because the body was found much swollen, and the illness had terminated more quickly than was expected. In the end, however, Paola, by her unalterable patience and charity, regained her husband's affection.

He himself turned sincerely to God and allowed his wife to practise her devotions and to exercise charity as she pleased. Apart from other austerities she used to rise in the night to pray, kneeling without support with hands uplifted in the middle of the room. More than once in the cold of winter she was found unconscious upon the floor, stiff and almost frozen to death in her night attire. Many stories are told of her charities, as, for example, that meeting a poor beggar-woman in the road who had no shoes, she gave her those she was wearing, and herself returned to the castle bare-foot. We cannot be surprised that Blessed Paola died in her forty-second year, on January 24, 1515. After death she was honoured as a saint, and her cult was confirmed by Gregory XVI in 1845.

See R. Bollano, *Vita e Venerazione della B. Paola Gambara-Costa*, Torino, 1765; Léon, *Auréole Séraphique* (Eng. Trans.), i, 534-536.

BLESSED LODOVICA ALBERTONI, Widow

A.D. 1523

Lodovica (*i.e.*, Louise) Albertoni was of illustrious birth. Her father, Stefano Albertoni, and her mother, Lucrezia Tebaldi, both belonged to distinguished Roman families, and their piety was as remarkable as their ancient lineage. She was born in 1473, and lost her father while yet an infant. Her mother married again, and Lodovica was brought up, first by her grandmother, and then by two of her aunts. Contrary to her own desire, she was induced by family influence to marry Giacomo de Cithara, a young man of noble family and great wealth. She bore him three daughters and lived with him on terms of deep affection, but he died in 1506. Becoming in this way her own mistress, Lodovica gave herself up almost entirely to prayer and austerity, assuming finally the habit of the Third Order of St Francis. Her contemplation of the Passion was so uninterrupted and the tender devotion with which she called to mind the sufferings of our Lord so intense, that she is said to have nearly lost her sight by the floods of tears in which these hours of prayer were spent. What remained of her time was given to the service of the sick and the poor, and to the special devotion she found in visiting the seven great basilicas of Rome. She herself lived in the practice of abject poverty, and her whole fortune was expended in alleviating the distress of those around her. The methods of relief which her humility

adopted were often somewhat original, as when, for example, she baked a great batch of bread to be distributed at random to the poor, putting into the loaves gold and silver coins of different values, and praying at the same time that the largest alms might providentially find their way to those who most needed help. Lodovica, in fact, stripped herself so generously of all she possessed, that the time came when she had nothing left to give. Her relatives supplied her with her daily food, but she kept little even of this for herself. On the other hand, her generosity to Christ's representatives was outdone by His generosity to her. In these last years of her life she enjoyed profound peace of soul, and she was constantly rapt in ecstasy, during which times, as we are told by her biographers, she was not seldom raised physically from the ground. She fell asleep in our Lord on January 31, 1533, as she repeated, like her Divine Master, the words "Father into Thy hands I commend my spirit." Many miracles are said to have taken place when her body lay in the church awaiting burial, and afterwards at her tomb. Her cultus was confirmed by Pope Clement X in 1671.

See Giovan Paolo, O.F.M., *Vita della B. Lodovica Albertoni*, Roma, 1672; Père Léon, *Auréole Séraphique* (Eng. Trans.), i, 127-132; B. Mazzara, *Leggendario Francescano* (1676), i, 145-155.

BD. FRANCIS XAVIER BIANCHI, Conf.

A.D. 1815

Francesco Saverio Maria Bianchi was born in 1743 at Arpino, in what was then the kingdom of the Two Sicilies. He was piously brought up, and was educated as an ecclesiastical student at Naples, receiving the tonsure when he was only fourteen from the Bishop of Sora. His father, however, would not hear of his entering a religious order, and the boy had to pass through a period of great mental anguish in the conflict between duty to his parents and what seemed the call of God. Taking counsel at last with St Alphonsus Liguori, to whom he found access during one of the saint's missions, Francis became sure of his vocation, and overcoming all opposition, he entered the Congregation of Clerks Regular of St Paul, commonly called Barnabites. In consequence probably of the ordeal through which he had passed, he then fell seriously ill and suffered acutely for three years, but he recovered eventually, and was able to make great

progress in his studies, distinguishing himself particularly in literature and science. He took his vows in December 1763, and less than four years later, by the special permission of Pope Clement XIII, he received the three major orders on consecutive days, being ordained priest on June 25, 1767. The trust which his superiors reposed in his virtue and practical ability was shown not only by his being deputed to hear confessions at an early age, a rare concession in Italy, but also by his appointment as superior to two different colleges simultaneously, a charge which he held for fifteen years.

Many important offices were conferred upon him in the Order, but his soul seems to have felt more and more the call to detach himself from external things, and to devote all his energies to prayer and the work of the ministry. He began to lead an extremely mortified and austere life, spending also long hours in the confessional, where his advice was sought by thousands. His health suffered, and his infirmities became so great that he could hardly drag himself from place to place, but nevertheless he persisted and his unflinching resolution in placing himself at the service of all who needed his help seems to have lent a wonderful efficacy to his words and his prayers, so that he was universally regarded as a saint. At the time when the religious Orders were dispersed and driven from their houses in Naples, Father Bianchi was in a most pitiable condition. His legs were terribly swollen and covered with open sores, and he had to be carried to the altar. Some advantage, however, came to him from his very afflictions, for he was allowed to retain his habit and remain in the college, where, all alone, he lived a life of the strictest religious observance. There are many stories of his miraculous and prophetic powers. Two very remarkable cases of the multiplication of inadequate sums of money put aside in a drawer to meet a debt were recounted in the process of beatification, and it was also affirmed that in 1805, when Vesuvius was in eruption, Father Bianchi, at the earnest petition of his fellow townsfolk, had himself carried to the edge of the lava stream, and blessed it, with the result that the flow was stayed. Towards the end of his days the veneration he inspired in Naples was unbounded. " There may have been a Neri (black) in Rome," the people said, " but we have our Bianchi (white) who is just as wonderful." The King of Sardinia, and his royal consort, the Venerable Maria Clotilda, visited him several times, as also did many bishops and prelates, notably the Cardinals Caracciolo and Ruffo Scila. All went away impressed by his marvellous patience and union with God. Many years previously, a holy penitent of his, Maria Francesca delle cinque Piaghe, who went to God in 1791, and was canonised in 1867, had promised Father Bianchi that she

would appear to him three days before his death. The good Father was convinced that she would keep her word, and we are told that this visit actually took place three days before January 31, 1815, when he piously breathed his last. He was beatified by Leo XIII in 1893.

See P. Rudoni, *Virtù e Meraviglie del Ven. P. O. Francesco Saverio Maria Bianchi*, Imola, 1823; C. Kempf, *The Holiness of the Church in the nineteenth century* (Eng. Trans.), 1916, pp. 96-97; *Analecta Ecclesiastica*, 1893, pp. 54 *seq.*

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